ANGLIÆ Decus & Tutamen:

OR, THE

GLORY and SAFETY

OF THIS

NATION,

Under our Preſent

King and Queen;

PLAINLY DEMONSTRATING,

That it is not only the DUTY, but the INTEREST of all *JACOBITES* and DISAFFECTED PERSONS to act for, and ſubmit to, this GOVERNMENT.

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ANGLIÆ Decus & Tutamen:

OR, THE

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Under our Preſent

King & Queen, &c.

THE Phyſicians have a very bad Opinion of that Diſeaſe that begins with moſt violent Agitations, with Tremblings that ſhake the very Bones out of Joynt, and extreamly debilitate the Nerves, with dreadful Convulſions, with frantic and extatical Indiſpoſitions of the Brain, that over-run the whole Oeconomy. They are never deceived in their Judgment, when they pronounce ſuch Diſtempers mortal. It is the ſame thing in States; their Diſeaſes which begin with violent internal Agitations, are commonly Preſages of great Revolutions. *France* is in this Condition; the Preparations that are made againſt her by all *Europe*, in a joynt Conſpiracy, threaten her with great Miſchiefs, and there is nothing more effectual for fortifying the Hopes of the Confederate Princes and States, than the convulſive Motions that are obſerved, not only in her Bowels, but in all her Actions, if we conſider her Arms, nothing ever appeared ſo ſtrange; *France* (although it be as yet entire, and has not incurr'd the loſs of either Men or Provinces) is ſubject to all thoſe Agitations to which ſhe can be expoſed, *which would be infallibly improved*

into the laſt and fatal Paroxiſm, if there were an Enemy in the midſt of the Kingdom. She obliges all her Inhabitants to take Arms, ſhe exhauſts her Treaſures to the bottom. Ruin and Deſolation are the Bleſſings ſhe leaves in thoſe Places which ſhe cannot keep; ſhe is notoriouſly guilty of the moſt inhuman Exceſſes; for all the *Palatinate*, and almoſt all the Countries upon the *Rhine*, with their Towns and Caſtles, that are levelled with the Ground, burnt and reduced to Aſhes, are in ſuch a Motion, as cannot be imputed to any thing elſe, but a Fit of a violent Phrenſie, that is ſo prodigious, that we cannot but ſee therein the Characters of an internal Agitation, that is attended with the moſt dreadful Violence, of all has been as yet obſerved. Every Knight of the Poſt brings us an Account of Symptoms of this cruel Diſeaſe, which does expoſe her to ſuch fearful Agitations, and threatens her with the moſt violent Death; and there is ſomething that is ſingular in the Violence of theſe Motions; and it is this, that the Revolution that has lately happened in *England*, by the wiſe Conduct of *William* III. King of *England* does irritate them to ſo great an Elevation of Fury. If his preſent Majeſty had poured his Forces into *France*, and obliged that King to leave his Throne, the Rage would have been raiſed to ſuch a pitch, as to admit of no Acceſſion. The Piety, Clemency and Juſtice of King *William* (who now ſtrikes *Lewis* with ſo great a Terror) is the Auguſt Subject of this Diſcourſe. Theſe glorious Qualities made manifeſt in his ſaid Majeſty's late Expedition into *England*, in Oppoſition to the *French* Deſigns there, are the Subject matter of this ſmall Treatiſe. Neither the late King *James*, nor the *Iriſh* and *Engliſh* Papiſts, his Friends, were ſo hot in their Reſentments as the *French*. There is ſomething extraordinary in it, and this boundleſs Wrath of the *French* King againſt *William*, King of *England*, was poſſibly

poſſibly not ſo much kindled by the conſideration of what he has done, as by the fearful proſpect of what he can do; Yet the moſt powerful meaſures they can take, for the overthrow of their own Intereſt, is to provoke an Enemy, who is ſo potent at this day. It is poſſible that he is not altogether irreconcileable, they ought to be more careful, to obſerve thoſe juſt and decent Methods, by which he is to be treated. The Deſigns of *France* afforded a neceſſary occaſion for an Expedition, the whole Courſe of which runs parallel with the Rules of Piety which Inſpire King *William*'s Royal Breaſt.

Since the King was of the Years of *Knowledge*, there never paſſed one year, wherein he did not publicly receive the Sacrament ſeveral times, there paſſed not one Sunday on which he was not preſent at the public Service and Devotions; he never heard a Sermon which touched him, which he obliged not himſelf to recollect, and upon which he made not pious Reflections, he never heard a Sermon, but with ſuch Attention and Devotion, that made Private Perſons aſhamed. He never went out in the Morning without ſecret Prayer and devout Reading. And they who enter'd into his Cloſet obſerved his Table to be adorned with Books of Devotion that were fit to nouriſh Souls. His generous way of intereſſing himſelf in all the Miſeries that thoſe ſuffered, who were Perſecuted for the ſake of their Religion, was a viſible Teſtimony to all the World of the Sentiments of his Heart concerning them. We may ſay, that the Qualities of a *Hero* and of a great Man are chiefly due to himſelf and to his Blood; And God who took care for his Welfare, and of his Soul, beſides other means of Princely Education, provided him an Excellent Maſter, in the things of Religion. And therefore, from his Infancy, he received

the Seeds of Piety, which have ſprung up to ſo great Maturity, as we ſee at this day. He affords Matter of Edification to all Proteſtants who know him. He foreſaw very well all that the Rage of the contrary Party could ſay againſt his Enterpriſe, which obliged him to deliberate on it for a conſiderable time; for he not only loved Vertue it ſelf, but cheriſhed the outward appearances of it. He had never overcome the ſcruples that preſented themſelves, if the Security of Religion and of the State had not determined Him. As for the Queen, it is generally agreed, that there was never one more Devout, nor more exact, in the Practice of her Duties towards God. Her Piety is not accompanied with the vain ſhew of Hypocriſy. She is great without being Proud: She has a Natural Air, ſhe appears in all her Actions without Affectation. She is tender and full of Compaſſion, and incapable of forgetting the Obligations of Nature;

As for his Majeſties Expedition into *England*. *Firſt*, It is requiſite that we ſhew that the Poſſeſſions and Affairs belonging to the Public are not governed as the Poſſeſſions of Private Perſons, and that we are not to judge of them by the ſame Rules. Princes, Kings, and in general, Sovereigns have Men and reaſonable Souls for their Poſſeſſions; and Private Men for their Poſſeſſions, have only Houſes, Lands, Oxen, Sheep and Horſes, *&c.* That if a Private Perſon is of a bad Conduct, and does miſmanage thoſe Poſſeſſions which Providence has put into his hands, there will no other inconvenience enſue thereupon, but only the diſpoſition of ſome Lands or Moveables, which, in reſpect of the Public, will be altogether in as good, and poſſibly in a much better Condition, in the hands of thoſe to whom the profuſe Life of the laſt Proprietor brought them, than in his hands, who made ſuch a diſpoſition;

poſition; and the Public Laws have not eſtabliſhed ſo exact Rules, for hindring the Alienation of Lands, Poſſeſſions and Moveables, as they have ſettled for preventing of the Ruin of the State, and the diſſolution of Societies. If Houſes, Trees, Horſes and Oxen had reaſonable Souls, God without doubt, had ordained Laws of Right to limit the poſſeſſion of the Proprietors. Thus, becauſe private Perſons have a full right to do with their poſſeſſions as they pleaſe, and to govern them according as it ſeems good to them, yet Public Perſons cannot govern States and Societies according to their own Caprice, without any right, left to their Subjects and Members to oppoſe and hinder the devaſtation thereof; and in ſome reſpects, even the Children of a Houſe, and the preſumptive Heirs of a Private Perſon, have a right to hinder the waſting of the Poſſeſſions that belong to the Family. It is very well known, that the Laws have allowed Means to Heirs, for the prevention of their own impendent Ruin; that they may not be barr'd of their right to that Eſtate, which ought to revert to them. With far better reaſon may Princes, Heirs of Crowns and of Kingdoms have a Right to hinder the Ruin and Devaſtation of thoſe Countries, which they are to poſſeſs one day.

Beſides there is a difference betwixt Public Poſſeſſions and thoſe of Private Perſons. The Law and one's Birth give the latter without any reſervation, but it is God and the People who beſtow Public Poſſeſſions and Sovereignities, and with this reſervation, that the Welfare and the Safety of the State and of the People is the Soveraign end of Governments and the Supreme Law. God, I ſay, and the People confer Sovereign Power, and beſtow it on whom they pleaſe, without being obliged always to have regard to the Laws of Succeſſion. *David* inveſts himſelf with the two Crowns of the People of *Iſrael* during the

Life

Life of the Children of *Saul*, who was their true and lawful King, and which is more, the Children of *Jonathan*, his incomparable Friend. The Laws of Friendship and of such a Friendship as that was, betwixt *Jonathan* and *David*, are, at least, as inviolable, amongst honest Men, as the Relations of Son-in-Law and Father-in-Law: Yet *David*, without any scruple, went up to *Hebron*, and made himself be Crown'd King of *Judah*, and not content with this, seven Years after, he treats with *Abner*, General of the Army of the People of *Israel*, to draw them from their Allegiance to *Ishbosheth*, the Son of *Saul*, their lawful King, by Birth, by Succession and by Possession; to oblige him to put the Ten Tribes upon Revolting from their Obedience to their lawful Sovereign.

If a People, in prejudice of an eldest Son, would establish *Cadets* upon the Throne, in the opinion of some Byassed Persons, Hell it self could not afford Colours black enough to Paint the Rebellion, Enterprise and Attempt of that People; yet we may see how the People of *Judah* and *Israel* set *Solomon* on the Throne, in prejudice of I do not know how many Elder Brothers of *Solomon*, all of them Men capable of government. It may be objected, that God who is the disposer of Crowns, does bestow them on whom he pleases; it was he who gave the Crown to *David* and to *Solomon* in prejudice of the true Heirs; he could do it. I find the answer very good for the Objector, it is also for me, and it amounts to what I have said, *viz.*, that God and the People are the Lords of Crowns, to give them to whom they please, God as the Soveraign Lord, the People as the Lords of their Possessions under God, God as the Lord of all Crowns in general, every People as the Lords of their own Crown in particular; thus we find innumerable instances in History of People who in their Families make one to Inherit in

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prejudice of another, who prefer a *Cadet* to the Eldest Son, and oftentimes the Son to the Father, because the safety of the People and the welfare of the Society does so require. The People go further, they transfer the Sovereign Power from one House to another. The *Jews* leave the Royal Family of *David*, and take that of the *Maccabees*. The *French* renounce that of the *Merivingians* to take that of *Charles Martell*, and at last forsook that of *Charles Martell*, who had *Male Issue*, to set on the Throne a third Race which Reigns at this day. There is no State of which History is not full of such Examples; it will only wast time to set them down; And such an Action is the only Foundation of the right, by which the Crown of *France* is held. Examples of this nature have the force of Laws, for the constant and perpetual Custom as well of the People of God as of other Nations, does make it manifest to us, that it is the Peoples right; and without enumerating Examples, good sense and right reason make a Law and clearly declare, that since Societies do make Kings for their own preservation, they have a right to transfer the Power of the Government, to him who is Judged the most capable to preserve the Society and *Common-Wealth*.

If these two Truths be joyned together, *First*, that Kings are not Lords of reasonable Souls, as private Men are Lords of their Lands, and of their Cattle. *Secondly*, that God and the People may of right bestow Crowns on whom they please, a third Position will result from both, *viz.* that the People, as well as the Church, is always a Minor, that Kingdoms are Pupils, that Kings are properly their Guardians, and that consequently in the same manner as it is permitted to presumptive Heirs of the Possessions of a Pupil, to hinder the disorders, and prevent the wasting of the Estate which belongs to him, or may belong to him

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for the time to come; ſo the preſumptive Heirs of a Crown not only can, but ought by the Laws of Religion, of Piety and of conſcience, to hinder diſorders, to preſerve the Society which is going to ruin, and repreſs the violences of him who having in his hand the Sovereign Power, uſes it to the deſtruction of the public; though the lawful Heir of a Crown ſhould have no other intereſt but his own, he ought to be allowed to maintain and preſerve it; much more, and with better reaſon, when he has in his view the intereſt of Religion and of the Kingdom, and there is no relation, either of Son-in-Law, or of Father, or of Son, but ought to yeild to ſo inviolable an Obligation; for we muſt love God and the *Common-wealth* more then Father and Mother: beſides this is not ſo much to love ſuperiors, as to abandon to them a Kingdom or a Church, for the common ruin and deſtruction thereof. It is to ſuffer them to take a full career to Hell and Death, it is to permit them to cover their memories with ſhame and infamy, it is to aſſiſt them in a conduct that renders them odious to mankind, and conſequently to oppoſe their diſorders is to wiſh them well and to do them good. Was it ill taken that the *Dauphin Charles*, who was afterwards King of *France*, under the Name of *Charles* VII. made a Campaign with a conſiderable Army againſt his Father *Charles* VI. and that he oppoſed a Government that expoſed the ſtate to ruin, and threatned the Kingdom with utter deſtruction; and becauſe *Charles* did not bear to his Father a baſe compliance by leaving him and his Miniſters to commit what miſchiefs they pleaſed, had *Charles* reaſon to diſinherit his own Son, to ſet up a Forreign Prince in the Kingdom, to make him be Crowned in *Paris* during his own Life? Would *Charles* have done well to ſuffer ſuch outragious Miſchiefs becauſe he received them from a Father. Let us ſuppoſe a King who is not only profuſe, but a Tyrant, who

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brings desolation upon the Community, who kills, massacres, who ravages all the State, who reduces it to the brink of ruin without remission or concealment. Can it be believed that a presumptive Heir, though he were even a Son, would be obliged to behold such grievances without redressing them; he that would perswade himself of such a thing would justly deserve the Character of a compleat Fool. On the contrary, a Prince, who is Heir of the Crown is obliged to joyn himself with the States of the Kingdom, to disarm the Tyrant, and to deliver the Kingdom out of his hands, that it may not become a frightful desart. Let us descend yet one degree lower and suppose a King not so ill as the former, but who Acts under the covert of some formality of Justice, who likewise might possibly have some good intention, but who nevertheless being possessed with evil Counsellours, and blinded with a certain extraordinary Zeal, does lay the whole Kingdom desolate, and ruins the honestest Gentlemen of the Realm, depopulates the State by illegal and rigorous proceedings, that *strike the whole World* with horrour, who lays an indispensable Obligation on his Subjects to desert him, by suffering unjust judgments, and practises violent courses, oppressions and Massacres; by charging the Kingdom with such excessive impositions, that it was very near involved in an universal ruin, by sowing the Seeds of Rebellion over all, by exciting the hatred and horrour of all Foreign Princes, by unjust Wars, by breaking his Promises, by violating his Treaties, by infringing his most Solemn Capitulations, by perpetual and violent Invasions of the Rights and Properties of his Neighbours, by drawing upon the Kingdom the dreadful Calamities of some Foreign War, which threatned the State with imminent ruin; if such a King, I say, has been found of this stamp and conduct, the presumptive Heir, whether Son, or Son

in-Law would be indispensably obliged to take some course in such an exigency, and to oppose such mischiefs, by force of Arms; *First*, because every one ought to preserve and maintain his own Inheritance from violence and desolation. In Crowns that go by succession, a Prince and Heir, during the time that he is yet presumptive Heir, has no right to govern, it is true, but has an undoubted right to demand a Part in the Government, after he is past the Years of Minority, and is arrived at those of perfect Maturity. A King who ruins his Kingdom, who slights and sends away his Son of sufficient Age to govern, and treats him as one of the Pages of his Court, may thank himself, if the Son does himself Justice, and demands a little better information, about the measures that are taken in the Government of the Kingdom, which he beholds, running against the fatal Bank, by the *sole administration of the Royal Pilot*, and whereof himself is one day to be both Father and King. He meddles not in Affairs that do not belong to him; for nothing can be more his interest. This therefore a Prince, Heir of the Crown, has an interest, that he may not inherit a vast desart instead of a Kingdom, and that his Father, by a violent Conduct may not leave him both his Subjects and Neighbours for Enemies, out of whose hands he cannot escape; There is yet a reason and an interest, that is more considerable and likewise more justifiable, viz. that of the Public. The Laws of Charity do oblige all to rescue those that are in misery, and to deliver them from their Afflictions. A Prince, Heir of a Crown, ought to look upon all the Subjects and Members of the Kingdom as his Brethren; he is obliged in Conscience to lend them his Hand, and save them, although even his and their common Father be the Man who involves them in a common ruin. If an Elder Brother sees his Father take

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his Children, one after another, and plunge them in a River to drown them, this Eldeſt Brother is not bound to ſee his Younger Brothers drown'd, without plucking them out of the hands of his Father, for fear of violating the reſpect that is due to a Father: Humble remonſtrances towards a Father who is ſo unnatural are not enough, what he owes to God and to the Public is far above all the Duties of Blood, of Alliance and Parentage. Here are two intereſts, one of a Prince, and the other of the public, both together, which ought to oblige the Preſumptive Heir to repreſs the violences of his own Father; becauſe this King, whom we have laſt ſuppoſed, has filled the Kingdom with Male-contents, exhauſted its Treaſures by exceſſive Impoſitions, ruined it by proſcriptions and depopulations, made all the Neighbouring Princes his Enemies, and does thereby make way for a mighty revolution, which may preclude the lawful Heir from his Right, and reduce his Kingdom either to an Anarchy, or a Civil War, or make it paſs into the Poſſeſſion of ſtrangers. This is clear, for an oppreſſed State, ſuch as we have ſuppoſed (attack'd by Enemies which their King's Injuſtice has procured) will be ſure to give a joyful reception to a Foreign Power, that ſhall make an entrance by force of Arms, and look upon them rather as their Saviours then Enemies. They will ſay, and will have reaſon to ſay, that they can be no worſe treated then they are, that they can loſe nothing by changing their Maſter; and the Truth is, a ſtranger entring into a Kingdom, has nothing elſe to do but to Proclaim Liberty, every one would haſten to come under his Banner; and from this would enſue the deſolation of the Realm by a Civil War, or the ruin of the Government, which would paſs into their hands. A Prince, Heir of the Crown, is not obliged to be a Spectator of ſo preſſing and ſo great

dangers, without applying a Remedy thereunto; if he be always Patient, the Enemy will come, the *Malecontents* will joyn in a Body with them, and he will be deprived *of those means whereby he might justify his rightful Pretences to the Crown*, or at least the Kingdom will be left to him distracted and divided into a thousand Factions, one Party favouring the Stranger, and another taking the part of the lawful Heir, just as it happened under *Charles* VI. and *Charles* VII. the *English* Possessed themselves of the Kingdom, some took his part, and others were against him, and the Kingdom began to sink under the weight of that dreadful War. It is then clear, that, in such a Case, a Son, after having made respectful Remonstrances to his Father, and having made him sensible of the formidable disorders occasion'd by his ill Conduct, may with a good conscience, make use of force to deliever the Kingdom out of the hands of one who *Devotes it to ruin*, who lays it desolate, and does *Transubstantiate it* into a desart, and who by the ill Measures he takes, does evidently expose it to a Foreign Invasion.

Now it is certain, that King *James* was destroying the Kingdoms, Bodies Politic and Natural by his Mismanagement of the Government, his violation of the Laws, and making himself the Arbitrary Judge of their Sanction and Observation, *dispensing with them at Pleasure*, by depriving them of their Authority, by putting honest Men out of their employs and bestowing those Offices on Men, who were by Law incapable of exercising the same, by taking off innocent Persons. This directly tended, first to the ruin of the Religion, that was by Law established; for he deprived *Protestants* of their Offices, on purpose to bestow them on *Roman Catholics*, who were Enemies to the *Protestants* and their Religion, he violated all manner of Laws as he pleased, he filled the Kingdom

Kingdom with *Priests* and *Monks*, he made the Exercise of the *Popish* Religion public in all Cities and Counties, he gave to the *Jesuits* the Colleges that were of Antient Foundation, and allowed them to found new. He ordered Churches to be Built for them. The *Jesuits* open'd Schools in *London*. A *Jesuite* sat in Council and was the first Minister of State. The King sent Ambassadors to *Rome* and had Ambassadors sent to him from thence, and all this against the express Laws of the Kingdom, and that he might do all these things securely, he maintained a powerful Army in time of Peace, which is also contrary to the Priviledge of the *English* People. This Conduct tended to the overthrow of the Monarchy, as well as of the Church. A Civil War was unavoidable in a little time, *England*'s patience was come to an end. The Kingdom was fallen into the same condition it was in, in the time of King *Charles* I. It is possible, that King *James* II. would have incurred the same fate with his Father, and without doubt the *Fanatics* would have made themselves Masters of the Government, to the Exclusion of the lawful Heir. Thus His present Majesty for the preservation of his Religion, and the Crown *to which he had a good Title*, and which ought in that juncture to be reduced into possession, was obliged to put a stop to the current of those Mischiefs, in the Fountain; he endeavoured to do this by moderate means. He Passed into *England* to curb the immoderate Power of his Father-in-Law. This Father-in-Law could not endure to receive Law from any one. He fled, he Abdicated the Throne. The Nation filled it with him who was come to deliver them, His Majesty King *William* Accepted the Crown, it had been a cruel piece of *Piety* to behold the Bowels of the State torn, the Religion of the Kingdom perishing, the spilling of so much Blood,

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the oppreſſion of ſo many innocent Perſons, ſo many Families reduced to Beggary, and the right of the lawful Heir expoſed to evident ruin, for I know not what reſpect to Relation and Kindred. *Brutus* and *Manlius* were praiſed for not having ſpared their own Blood, and for having puniſhed by death the Rebellion and Diſobedience of their Children. God is our firſt Father, our Country is our principal Mother, there are no Relations or Alliances which ought not to be Sacrificed to theſe great Names.

Beſides, theſe general Conſiderations, there are alſo particular ones which are no leſs proper for the juſtification of their Majeſties of *Great Britain* and *Ireland*. The firſt is that King *James* II. was not lawful King, although he was acknowledged by the Three Kingdoms, he had drawn the Subjects of thoſe three Kingdoms thereto, by ſurpriſe; being a *Papiſt* he could not be the King of *England*, the People and Kings annex to the Succeſſion of the Crown what Conditions they think fit. Since *Henry* VIII. all the Kings and Queens of *England* (*Mary* excepted) were *Proteſtants*, that is to ſay, Enemies to the Papal Tyranny, this was a Quality annexed to the Crown of *England*. All the Laws forbid the acknowledgment of the Pope for Head of the Church, and Vicar of Jeſus Chriſt. They make the King of *England* Head of the *Engliſh* Church, and it's High-Treaſon to ſay otherwiſe. It is true, that *James* the II. made a ſhift to thruſt himſelf into the Throne in ſpite of all theſe Obſtacles, for the removing of which all imaginable diligence was uſed, falſe Promiſes and falſe Oaths were not wanting. It is known what were the Sentiments and the Intereſts of thoſe who were Aſſiſting in ſuch a Violation of the Laws. It is not neceſſary to make mention of them in this place, although the Violation was nothing elſe but a

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ſuſpenſion, for the Laws were not Abrogated, and tho' they had been ſo, the *Engliſh* would always have had a Right to retrieve and re-eſtabliſh them, which were made for the ſecurity of Religion. They Enacted, Recogniſed and Declared, that to be King of *England* and a *Papiſt* are Qualities that are abſolutely incompatible, and they were no ways to be blamed, for the thing is plain, and his preſent Majeſty had reaſon not to Abandon to another the Succeſſion that belonged to himſelf and his Royal Conſort, who have the ſame Qualities and are of the ſame Religion as is required by the Law, and who moreover are the lawful and next Heirs. It is not the firſt time, that the Children have taken the room of the Father, whom the Laws and his own perſonal Qualities excluded from the Enjoyment of the Rights and Poſſeſſions which his Birth had allowed him.

After all, we muſt know that the *Engliſh* Government is not in the hands of one Perſon; There is one King, the King is Sovereign, but he is not in the Poſſeſſion of all the Sovereign Power; He who cannot make Laws nor break them is not in the Poſſeſſion of Arbitrary Power. The Parliament partakes of the Legiſlative Authority with the King. The People have their Priviledges which the King and Parliament cannot take from them. If for Example a Parliament ſhould meet with the King, for making an abſolute change of the Form of Government, for aboliſhing the uſe of Parliaments, and for depriving the People of all their Priviledges, Charters and Immunities, the People might juſtly provide againſt theſe Violations. *James* II. endeavoured to Cancel all the Priviledges of the Nation, but durſt not diſanul Parliaments, but he diſſolved them, and cauſed them to be diſſolved by his Brother, as ſoon as ever the Parliaments did any thing that diſpleaſed him. He deprived the Corporations

porations of their Charters and Priviledges. He obſtructed free Elections; he took upon him a Power of diſpenſing with the Laws, and of acting in a direct oppoſition to what was thereby ordained. He was not legally impowred to proceed ſo far, and therefore he tranſgreſſed the due Bounds, and thereby put the Nation in a rightful Capacity no longer to acknowledge him; for it is certain, that in all Relations, of Father and Son, of Wife and Husband, of Maſter and Servant, of Subject and King, where there is an expreſs Contract, and certain Conditions laid down, when one of the Parties happens to violate the Contract, and to be wanting in the performance of the Conditions, that the other Party is no longer obliged.

The Lawyers Maxim, *Princeps Legibus ſolutus eſt*, has no place here, By *the Prince* is underſtood one that is Sovereign, and a Magiſtrate that is abſolute without limitation. Unhappy are the People who have got ſuch Maſters, who have ſuffered their Priviledges to be diſanulled; but the People and the Nations which are ſo happy as to preſerve the Bulwarks, which, in the Eſtabliſhment of their Monarchy, have been raiſed againſt the Ambition of their Princes, are very Wiſe in maintaining them. The King of *England* does not boaſt, that he is above the Laws; for he is obliged to Reign according to the Laws; If there be any Sovereign in *England*, who is above the Laws, it is the Parliament and the King together. This Sovereign makes Laws and repeals them; and ſo is not bound thereby; but the Parliament alone can neither make nor repeal Laws; neither can the King alone do it. So that theſe Words of *Cambden*, concerning the Authority of the Kings of *England*, does not take away the Rights of Parliaments and the Priviledges of the People, that are publicly known; Seeing the Kings of *England*

land are bound to Reign according to the Laws, there lyes no obligation upon the People any longer to acknowledge them, when they raise themselves above the Laws, and have no regard thereunto.

Indeed a modern Writer has said, that Protestants may be trusted, because they swear Allegiance to the Prince without reservation; But we swear Allegiance without reservation, only where the Law does not annext it, and where the Princes have their bounds limited by the Laws, our Religion does not at all oblige us to make Oath of Fidelity without reservation, and without condition; since the Kings of *England* themselves, in Conjunction with their Parliaments, have annexed certain reservations to the Oaths of Allegiance which they require from their Subjects. We do no ways believe, that the *English* violate their Oaths of Allegiance, when they think that they are free so to do, by the Invasion that their Kings make upon the Fundamental Laws of the Realm. From all this it follows, that the *English* Nation did justly look upon King *James* II. as incapable of the Crown, because of his Religion, and as fallen from his Rights by his violation of all the Fundamental Laws, and consequently *William* III. his Son-in-Law, and *Mary* his Daughter, now King and Queen of *England* possess the Crown most lawfully, which returns to them by Right of Succession, and which was confirmed to them by the unanimous Consent of the three Estates of the Kingdom; They did not trample upon the respect which they owed to him who was their Father, or held the place of a Father, for nothing is owing to a Father in prejudice of the Rights that are due to God and our Country. They committed no Violence as a means of coming by the Crown; for they first received it, from a free Convention; they did nothing against the Commands of St. *Peter*

and St. *Paul* of being Subject to the Powers, for neither St. *Peter* nor St. *Paul* had any design of Establishing the Arbitrary Power of Kings (whose Authority is limited by the Laws) nor of favouring Tyrants.

Now as there have not been Men wanting to misconstrue His Majesties late Expedition, so there have been some of his Majesties Enemies, mentioned at the beginning, who charged the Misfortunes of the Two *De Wits*. *Anno.* 1672. on the then P. of *Orange*. But it is known to all the World how the Matter went; it happened by a popular Commotion which was, like Gun-powder, kindled and spread in a moment. It is true, that the two *De Wits* were accounted Enemies to the Prince. It is true, that there were two Parties formed in the State, one against the Prince, and the other for him; but if things had gone well, and the order which the *De Wits* had given for the preservation of the Country had succeeded, no Person had ever muttered against them; but Unhappily, the State was without any Defence, without Arms, without Forts, without Forces, without Alliances, which afforded the *French* an Opportunity of Marching into the very Heart of the Country, leaving nothing but Desolation behind them. Those who were at the Helm were narrowly look'd to, whether they were to blame or no. The People thereupon were enraged against those who had the management of Affairs. They made a general insurrection in the Town, against the Magistrates. It was much less for the Prince's Interest, then for their own, that there was such an uproar amongst the People. The Mobile had been little enough concerned who governed, provided the Government had been in safety. Hitherto the Government of the *De Wits*, as it had been happy, so it had been attended with Tranquillity. But in the Year, 1672. the Government of those Gentlemen was

extreamly Unfortunate; the People, who peremptorily reckoned the Unhappy Succeſs of the meaſures they took to be an Effect of their Miſmanagement of Affairs, fell upon them and ſpent all the Magazine of their Rage againſt them. And it was the King of *France* to whom the *De Wits* were indebted for that Tragical Execution; it is he who by his unjuſt Enterpriſes and his happy Succeſs did provoke the People's Patience, to the laſt extremity, and obliged them to avenge themſelves by force, on thoſe who had ſo very ill provided for the ſafety of the State. The Prince was no ways concerned therein but accidentally, if he had had the Adminiſtration of Affairs for ſome Years before that, if he had been miſtaken in his Meaſures, as they had been, if the King of *France* had met with the ſame Succeſs after the Adminiſtration of the Prince of *Orange*, that he had after that of the *De Wits*, it is certain, that the Prince of *Orange* had been in danger of having been the object of the People's Fury, as thoſe Gentlemen were; but it is well known, that this is the uſual manner of popular Commotions, that when they make an inſurrection againſt one, they make a Bulwark of another. Expreſſing their Fury, becauſe the Government, being altogether a Republic, had not provided againſt thoſe extream Grievances which they lay under, it was eaſie for them to find at hand, the Name and Perſon of the Prince of *Orange*, to whoſe Family, upon former conſiderations, they had the greateſt Obligations; and therefore their Acclamations for the Elevation of the Prince, were mixed with Exclamations of Fury and Rage againſt the *De Wits*. It is the greateſt injuſtice to charge this as a Crime upon a Young Prince, who then, being but a Youth, had given proofs of his Wiſdom, and of a conſummated Moderation. Neither have I heard that in *Holland* any of thoſe who were the greateſt Looſers by

the Death of the *De Wits*, and the Change of Government, did entertain the least suspition thereof. The Battle of St. *Denis* is also objected, which his present Majesty gave at the very time when the Treaty of Peace at *Nimeghen* was a concluding, in which seven or eight thousand Men were killed on one side and other. His Majesty was not at all obliged to know, that the Peace was concluded, and it is well known that he was extreamly condescending to make the best Conditions he could. If the advantage had been more compleat, and the *French* Army had been entirely defeated, it had very well appeared that the Action had not been so ill construed. The Peace was signed at *Nimeghen*, but it was not ratified, and until the Ratification of a Treaty, there is always time allowed to the Parties to change their Councils, either for the Confirmation or relaxation thereof. From the same Source does proceed another Charge against his Majesty, in favour of a little Gentleman, called the Prince of *Wales*, as if he had been look'd upon to block up his Majestie's way to the Crown, but the true Heirs of the Crown, had no ground to believe that the pretended Prince of *Wales* did block up their way to the Crown. He was very far off, he was born a Papist, he had the Pope for his Godfather, he was naturally excluded from the Crown of *England* upon that score; and the Party which had set *James* II. on the Throne tho' a declared Papist, could not maintain their pretensions for any long time. *James* II. had supported him by his forwardness, by his Intrigues and by his Army. On his Death or oververthrow by some blow, the Stripling's Aspect would have been soon changed with his Fortune. This young Popish Prince surviving either a Minor, or destitute of Strength and Wisdom for supporting himself, could not maintain his Point for any long time against the

known

known Laws of the Country, againſt the People and againſt the Religion of the Land, and the lawful Rights of the Princeſs; beſides a Birth ſo obſcure and ſo deſtitute of good proof could not be maintained againſt the manifeſt and profeſſed Birth of the two Princeſſes who were lawful Heirs. This Prince of *Wales* would have been obliged one day to prove his Birth againſt the two Princeſſes who would diſpute it; and it is very probable that he would have come but ill off. I do not at all doubt, but that his Birth, whether true or ſuppos'd, oblig'd the Nation to be more Urgent in calling for his preſent Majeſtie's Aſſiſtance. So long as they ſaw none elſe ſeated upon the Throne, a Popiſh King, on whom Old Age and conſequently Death was making it's near approaches, they might have Patience, in hopes of ſeeing within a little time, Proteſtant Succeſſors in the Poſſeſſion of the Crown. But when they perceived that a New Prince was trump'd up (who in all probability was nothing elſe but a *Chimera*) to perpetuate the Popiſh Religion on the Throne from Generation to Generation, they were awakened, they thought of their own ſafety, they implored help from their deliverer; they had reaſon to crave it, and his preſent Majeſty had reaſon to grant it; for it was a perilous and preſſing Juncture; and it was not to be expected that the People who accuſtomed themſelves to every thing with time, would inure themſelves to bear with a preſumptive Heir of the Crown, ſet up in favour of a Religion that is a mortal Enemy both to the Peace and Religion of the Realm.

I intend not here to ſet down the proceſs of the ſuppoſititious Birth of the Prince of *Wales*, nor do I think it neceſſary. I ſhall only make ſome reflections on it, all *Europe* knows, or ought to know, that King *William* and Queen *Mary* were the laſt who entertained this ſuppoſition.

on. It is manifestly known to the World, that the report was Universally spread throughout *England* and all *Europe*, from the time that there was any talk of the Queen's being with Child, of her Vow to our Lady of *Loretto*, of the rich Presents that she sent thither, of the *Bath* whither she went to prepare her self, for pregnancy, of the King's journey to the *Bath* to visit the Queen, of the rumour that was spread abroad, immediately after that, of the Queen's being with Child. Not only all the *Protestants*, but all the *Catholics* of good sence, who gave no great credit to the Miracles of our Lady, look'd upon all as a prelude to the Comedy that was to be Acted. All *England* is witness, that during all the time that the Queen was with Child the City of *London*, and *Whitehall* were full of Satyrs and Lampoons in Verse and in Prose, *like rude Serpents they flew about, not sparing the Queen's Petticoats*; her pregnancy was ridiculed. And it is also known that not only the Mobile, but all Persons of the greatest Note in the Kingdom had the same suspition.

My second Reflection is, that the Prince had all reason imaginable to conceive a suspition of this Birth, in consideration of the quality of the witnesses who were summoned to attest it. It is very well known, that neither Princess *Ann* of *Denmark*, nor any of the Friends of the Present King and Queen, nor King *James's* Enemies were called to be by; and it is as well known, that the Bishops were put in the Tower some days after. It is known that the Queen was brought to Bed when she thought fit, and that she went, for that end, to St. *James's* House; it is known that she made two reckonings within the compass of a Month, and there was good reason to suspect that she took an advantage from it, to take the most agreeable Measures for the management of the

the intrigue. When there is but one reckoning, all things requiſite are not always in readineſs, againſt the named time, for an Action of that nature. It is Univerſally known, that King *James* and his Queen were informed of all the reports that were ſpread abroad, that the Queen's being with Child was a ſham, and conſequently they were obliged to uſe all imaginable precaution, to Work an aſſurance in Peoples minds that it was genuin; they would not do it by any means; they encreaſed the ſuſpition by this neglect. Seeing there are ſo great reaſons to call it into queſtion, could his Preſent Majeſty be blamed for endeavouring to be well informed of the Affair, for requiring that the buſineſs ſhould be examined in Parliament? He does not at all affirm that the Prince of *Wales* was ſuppoſititious, he only demands an aſſurance of his Birth. There is nothing more juſt and natural. At that time his Majeſty had not as yet ſeen the depoſitions which *James* II. cauſed to be taken thereupon; but if he had ſeen them, they were not capable of affording him any aſſurance; for firſt, there were none almoſt found amongſt the Witneſſes, but ſuch as were ſuſpected Perſons, Officers, Penſioners, and the Kings Domeſtic Servants; *Secondly*, all that the Queen *Dowager*, the moſt part of the Lords and Ladies ſaid, may be true, and yet the Child that was Born not be Born of the Queen; for the Aſſiſtants who are at the Beds Feet, and in a Corner of the Chamber, know not what is laid in the Bed, nor whence it came which is taken out of it. In the laſt place, the depoſitions, that were taken in the Kings preſence, are for that very reaſon altogether invalid, and inſufficient. This is a ground good enough for what the Prince ſays in his *Declaration*, which is the moſt plain and the moſt modeſt imaginable, *That*

there

there are great Presumptions that oblige us to believe, that these Evil Counsellors (for promoting their own pernicious designs, and for gaining of time to execute them) spread a report, that the Queen was delivered of a Son, that during this pretended bigness of the Queen, as well as in the circumstance of the Birth, and the methods that were used for the management of it, there appeared so many just and visible suspitions, that the pretended Prince of Wales *was not brought into the World by the Queen.* There could no less be said upon so important a subject. King *James* ought to justify himself from this in the face of the World; are not Princes to take care of their Reputation? Is it not this that secures them? How could King *James* think to be free from being insulted over by a Nation which looked upon him as a *Master of Intrigue and Audacity* and as an unnatural Father and Prince. And there is no Prince in the World against whom we can more reasonably conceive this suspition, he who runs a risque of losing three Crowns, and at last did really lose them, for his Religion, does in effect shew that he had it, and that he was not like his Predecessor who had none, but likewise the same thing gives us to understand, that he could venture all other things for the sake of his Religion; for Men of the World who dare run a risque of losing their Crowns, to compass their ends, may very well venture their Reputation, the Blood of their Subjects and all things else to satisfy their own humour. Indeed the rest of his Conduct made it appear, that he was capable of sacrificing all, even to his conscience, for the sake of his Religion. His Majesties moderation having sufficiently appeared in his Conduct in the forementioned Passages, there follows, some instances of His Majesties Justice, in his late expedition, who, as has been said, Acted first, as the Presumptive Heir of the Crown, at least

least under the Title of his Royal Consort and that in this quality, he justly provided for the security of the Kingdom, which was to descend to him one day. He hindered the subversion of the Laws and Religion and justly, though it had been in opposition to his own Father, if *James* II. had been such. I have proved, that a Son and Heir of a Kingdom, is obliged, by his own interest, by that of the People, and by what he owes to God to oppose a Father who brings the Realm to imminent ruin, and reduces the Religion to a State of Desolation. *Secondly*, his present Majesty did bear the Character of an Enemy, not to King *James*, not to the Nation, but to the Tools his Father-in-Law made use of for the overthrow of Religion and the Laws. He passed not into the Kingdom forcibly, as the General of the *Dutch* Army. He entered in his own Name, to Declare War against the Enemies of the Kingdom and of the *Protestant* Religion, who had raised an Army for the subversion of the Laws and of the Church. Thus by the Laws of a just War, if ever there was one such, he could summon his Enemies, to lay down their Arms, to yield themselves for avoiding the Effusion of Blood; he could demand assistance and Military Aid from all those who loved their Liberty and Religion. When a King is become the Enemy of the State, of the Laws and of God, there is nothing then owing to him, and *James* II. was such a one.

We come to another thing, *viz.* *That which King* William III. *did at his first Arrival in England*, His design being lawful and just, *viz.* for setting up a Standard for Liberty, and Declaring War against the Enemies of Religion and of the Laws, he was obliged to do whatever tended to that end. It was no Usurpation of the Royal Authority. It is a circumstance, the nature of which does

depend on the ground on which the Expedition was founded; and therefore, upon the plainest reason we may see who is in the right and who is in the wrong, in this matter: As to the Refusal of the Mayor and the Clergy of *Exeter*, to execute the Prince's Orders, for acknowledging him and opening their Churches, this is of no advantage to the contrary Party, nor does contribute any wise, either to the Honour, or Disgrace of the Magistrates and Clergy of that City; but this reflects on *James* II. for that Reservedness was an effect of the dreadful consternation that they were in, and which was occasioned by the Calamities that King *James* had brought upon that and other Countries in the *West*, after the Duke of *Monmouth*'s defeat. The Trees and the Ways were as yet generally covered with the dead Bodies of those poor Creatures, who were made Sacrifices to the most cruel Rage that ever was exercised. It was judged sufficient, that the Magistrates and the Canons of *Exeter* were held under that Fear, for so soon as they saw themselves secure by the Arrival of the Princes Forces, they expressed their joy by such transcendent marks, that evidenced the transport they were in, yet they did not cease to pray to God for King *James*, till the Convention gave order concerning it. The Prince of *Orange* did not Act as a King, at his first Arrival. We have not heard that he seized any part of the Royal Revenue; and it is not but that he had just cause enough so to do. For those, who managed the King, and tyranized over the Kingdom, did convert the same to pernicious Uses, for the oppression of Liberty and Religion; he might very well, without Injustice, take it out of their hands. There follows now a Narrative of what the Lords *Hallifax*, *Nottingham* and *Godolphin* said to the Prince, in Pursuance of the Commission that they had from *James* II. and of the Answer they received; and it amounts

In this, The King Declares to the Prince, that he consents to the calling of a Free Parliament, and said he had appointed Lords Commissioners to adjust and regulate, with the Prince, all those Points that were necessary, as well for the Free Election of Members to serve in Parliament, as for the security of the next Sessions. The Prince does propose such Conditions as were most equitable, and most necessary for his own, and the Public Safety. The Prince demands, *that the Papists be put out of Places of Trust, and that they be disarmed*, there could not have been security enough for himself and his Friends, if the Papists had continued in Offices, and in Arms, with their Sword in their hands. He requires, *that all the Proclamations, in which his Friends had been Declared Rebels, should be revoked and annulled.* How could a Free Parliament have been called, and what Equity could the Prince have expected from the same, if all the Peers and Gentlemen who had Declared for him had been excluded from sitting in Parliament as being Rebels? *He requires, that all those of his side, who had been taken, should be set at liberty.* How could he provide for the security of the Laws and Religion, so long as those who had come over to their Deliverers side, were to be treated as Criminals? and if they had been really chargeable, was it ever required of a Prince who has his Sword in his Hand, that he should condemn himself and give his consent, that those who adhered to him should be treated as Traytors? The Prince Demands, *that for the security of the City of* London, *that the Custody and Government of the Tower should be committed to the said City.* It had been ill, that in so nice a juncture, King *James* had remained Master of the Tower, to be in a capacity to destroy the City of *London*, and to reduce it to Ashes, so soon as ever he should attempt to favour the vigo-

rous Resolutions of a Parliament. If ... Prince [illegible] was commanded that the Tower should be put into his own possession it had been unjust, but since his intentions were to take such Measures, and use such means as tended to the security of the People's Liberties, it was absolutely necessary to secure all those Places of Strength, which were made use of for destroying the Liberty of the Subject. *The Prince desired the King to withdraw from* London, *during the holding of the Parliament, or that, if he inclined to stay there, it might also be allowed, that the Prince should be there, with an equal Number of Guards*; a very just Demand. The Prince was not obliged to leave King *James* in a Capacity of Exercising an *Absolute Power* over the *English*, as well as the *Scotch* Parliament: whilst he abide at *London* with his Guards, which would not have failed to convey to the Tower, all such Members who should presume to Declare themselves to be of an Opinion, that crossed the King's Interest and Intentions: King *James* and the Prince were at that time, as two Parties at Law, in a Suit that was to be heard and determined in Parliament, and of which the Parliament was the only competent Judge; and consequently, it was necessary and equitable, that the Parliament should enjoy an entire liberty: This could not be unless he did overthrow or permit the Prince to be near to stand by his Friends, as the King was desirous to defend his own. *The Prince requires, that both the Armies should March 40 Miles from* London. The Prince could make no Demand more equitable; to the end that the Parliament might be left in full Liberty. It was not requisite, that all King *James*'s Forces should have Encamped round about *Westminster*, and that the said King with his Sword in his hand, should have forced the Parliament to Condemn the Prince of *Orange*, and all

his Friends as Guilty of High-Treason, to be cut in pieces. In the last place, the Prince of *Orange* does Demand, *That to prevent the descent of the French*, Portsmouth *might be put into the hands of a Person, who might be trusted both by the Prince and by the King.* It was one of the most just and most necessary precautions in the World. It is unknown to none, that King *James* had Intelligence with the *French*, with a design, by their Assistance, utterly to subvert Religion, Liberty and Property. The World was sufficiently informed, that after the Report was spread of the Prince's Expedition, it was several times deliberated upon in Council, if they should receive the *French* Forces. It was known that the *Papists* did mightily Press King *James* to consent thereunto, and that the said King did only refuse it, by reason of the fear he had of a general revolt of the Kingdom. Had he not been very prudent to leave in the said King's hand, during the sitting of the Parliament, the Principal Port of the Kingdom, that was open to receive Strangers with whom it is very well known, that he had conspired for the Ruin of the Prince and of the Kingdom?

It was very impertinently said (by a certain Foreign Scribler, speaking of the Prince) *his Principality of* Orange *as a Title, had not justified his raising of an Army to reduce the King of* England *within due limits.* Was it not extreamly needful to give this Public Advertisement, and this very advantagious precaution in this Matter? Without it, there would have been some sort of Folks, without all doubt, who would have said, why had not *William* of *Nassau* a Right to dispute the Crown of *England* with King *James*, seeing he was already Prince of *Orange* before? Does not the Principality of *Orange* give a very good

Title

Title to the *English* Crown? This Author wanted an occaſion, to make a Defence, by the by, for the King of *France*, for the ill Services he has done his preſent Majeſty in that Principality; and therefore he was obliged to bring in the Principality of *Orange* in this place, only for this end, that he might have the occaſion to ſay, that *William Henry* of *Naſſau*, *was juſtly deprived of his Principality*, *becauſe it belonged to the Houſe of* Longueville, *which deſcended from that of* Chaalons, *whereas the Houſe of* Naſſau *had only kept it by meer Uſurpation*. The *French* Court was reſolved too late, to do Juſtice in this Affair, to the Houſe of *Longueville*. *Henry* IV; *Lewis* XIII. and *Lewis* XIV. himſelf were very backward in rendering to their Subjects and to their Servants, that which appertained to them, and in accomodating the differences that have been depending amongſt them. The truth is, if this pittiful Scribler had been Wiſe, he would not have touched upon this Point, and would not have recalled into Men's Minds, ſuch Ideas, which cannot take place without cauſing Horror and a juſt Indignation. To reſtore to the Houſe of *Longueville* a Poſſeſſion that ſo juſtly belonged to them, it was not neceſſary to lay it deſolate, as they did, to demoliſh and raze the Caſtles, to level the Walls with the ground, to Plunder the Town ſeveral times, to quarter an Army at diſcretion, in a ſmall ſubjected Country, and which never made any Reſiſtance, to Impriſon the principal Inhabitants of that ſmall State, and to commit againſt them the utmoſt Violences. It is not to *Orange* only that his Majeſty has found Pretenders. In *Burgundy* in the *Franch county*, and every where elſe, where King *William* had Poſſeſſions and Lands, there were not wanting Houſes of *Longueville*, in favour of which the Lands of a Prince were ſeiſed, with which the Uſurpers had nothing to do, and by ſuch baſe Artifices as have begot the

hearty

hearty Concern of all Princes, they oppoſed *William* of *Naſſau*, on all occaſions when he could not defend himſelf without ever declaring War againſt him. Theſe are Inſtances of a baſe and unworthy Revenge for two Kings to take. For the *Engliſh* King was in League with *Lewis* to Abandon his Son-in-Law to Rapin and Deſolation. This is one of the Obligations that the Son-in-Law has to his Father-in Law, and for which public Fame bears him upon her Wings for a ſtupendous Example of Ingratitude. The Prince has already ſuſtained damage enough in his Principality of *Orange* and Lands of *Burgundy* by his Father-in-Law's good Offices. But I cannot ſay but he will demand new Coſts and Charges at the Hands of the moſt Chriſtian King. We ſhall ſee, if he can hold out to be as eaſily Victorious over *William* III. King of *England*, as he laid deſolate the Poſſeſſions of *William* of *Naſſau* BURGER of the *Hague*, for ſo the Prince was called at *Paris*. This *Burger* of the *Hague* begins now to ſtrike Terror in the Grand Seignior of *Verſailles*, who has been ſo terrible to many, and I am very apt to think that his fear will not prove to be in vain, and that the mighty *Monſieur* ſhall not eſcape ſo.

The ſame Author tells us, that we muſt ſhew ſtanding Laws that allow a Son, as the next Heir to the Crown, to make himſelf his Father-in-Laws Judge, to invade his Kingdom with a Fleet of five hundred Ships: Indeed this Orator would not have done amiſs to have ſpared his Breath, to have reſerved his Rhetoric and his Eloquence to Anſwer the Demands that *William* of *Naſſau*, in all likelihood will make, 'ere it be long, to *Lewis* XIV. for if it ſhould ſo happen, that he prove the ſtronger, one day he has very good reaſon to call him to an account, and ask him, by what Laws he invaded and retained *Lorain*, and poſſeſſed himſelf of *Strasburg* in the time of Peace;

by

by what Laws he laid the principality of *Orange* Desolate, and treated the same as a place subjected to him by an absolute Conquest, why he reduced the *Palatinate*, and the Towns and Villages on the *Rhine* to Ashes, treating it as a Country destined by the most Savage Proscription, to perpetual Desolation, and why he seizes the Possessions of every one, and keeps Faith with none?

This insolent Author repeats the Case of the *De Wits* and imputes the Misfortunes that befel them and others to King *William*, whom he alledges to have managed the Multitude for the accomplishment of his Designs. But was it during the Years of his Minority, or after they were past, that he gained the Multitude? Did he Court that small People? Did he require any thing of them? Did he complain to them of the wrongs that had been done to him? Was there one Man of that People, to whom he was personally known, or with whom he had the least Conversation imaginable? As for the then deposed Magistrates if they were Established by Law, they were laid aside by Law; This is done by the order of the *States* of *Holland*, who are the Sovereign Governours of the Province. This was to put a stop to the Rage of the People, who being reduced to the brink of Destruction, seized on the Magistrates, right or wrong. There were no other means left of dispelling that Mist, but by changing the Governours. And, to be short, this business was not carried on by a suddain Enterprise, but was managed with a great deal of Prudence. All the Magistrates who were rejected, were Enemies to the Prince, who being invested with the Office of General *Stadtholder*, and placed at the Helm of the Government, was obliged to put in such Magistrates as were on his own side, otherwise they had torn the Commonwealth by their contrary Methods, and the *State* would have been thereby infested with such

Divisions

Diviſions that would have expoſed it to unavoidable Ruine. As for the Elections in their Cities; The Prince in managing them uſed no force, made no uſe of the ſettled Army, he Beſieg'd no Town, Impriſon'd no Perſon by his own Authority. When there was a deſign of puting into Offices ſuch Perſons as could not have that Correſpondence with him that was neceſſary amongſt the Governours of a *Common-wealth*, He only made uſe of the Authority of the *States*, and of the Court of Judicatory, according to the Laws and Rights by which he held his Office and his Character, *great were The Cries and Lamentations* (ſaith the ſame Author) *for the Ships that were deſtroyed, which he had diſpoſed of, without the Conſent of the City of* Amſterdam, *to which they did belong*. He means the Fleet, that was caſt away, returning from the Sound, in the Month of *November*, *Anno* 1683. this Man has impudence enough to impute to the Prince, the Shipwrack of all the Veſſels, that have been loſt by Stormy Weather, ſince the Year, 1672. and to think him anſwerable for all the Works of Heaven. If the City of *Amſterdam* had not adviſed the ſending out of that Fleet, his Conſent could not have been neceſſary: When the charge of a Naval Force is computed and agreed upon by the *States*, it may be diſpoſed of by the Admirals and the Admiralities, according to their own Prudence, with the Suffrages of the major part of the Counſel, for the good of the *Common-wealth*, provided they do not engage in a War without their conſent. If there was no good underſtanding, at that time, betwixt the City of *Amſterdam* and the Prince, that was the reſult of the Intrigues of *France*, which by a Diabolical Artifice, ſowed Diviſions in the Cities and Members of the States. *The violent Suſpitions* (he goes on) *though he frequently gave of making himſelf the Maſter of thoſe, whoſe Miniſter he only was*. He never gave

cause to such violent Suspitions, but it was the Instruments of the *French* King who raised them; for they were continually imployed to diffuse Jealousies through the State, against the Prince. There was none of his most innocent Actions that they did not misrepresent. In their Judgment, it was Criminal for him to maintain his own Rights, against those who had a design to Invade them. They had made so great a Progress, before the Year, 1672. by this Conduct and by the Jealousies they had kindled in Men's Minds, against the House of *Orange*, that there was no Defence left against their Practices. It is false that the Prince had given a Suspition of any Intention to make himself the Supreme Governour of the *United Provinces*. On the contrary, he generally rejected all the occasions that were offered him to accept of that Dignity. The King of *France* made him an Offer of *Holland*, with full Sovereign Power, and he refused it, *Anno*, 1672. During the Consternation that these Countries were in, by reason of the *French* Army, the City of *Amsterdam*, more then ordinary jealous of her Liberty, consented to bestow on the Prince both the Rights and Title of Earl of *Holland*. The Prince would by no means accept of it. The States of *Geldre*, having signified their Intentions to make him Duke of that Province he refused the offer, and referred himself to the Opinion of the other Provinces. The *Low Countries* have great reason sure to complain of the Prince's Government, since the Year, 1671. He found a *Common-wealth* oppressed under the Yoak of a Foreign Power, having it's Bowels torn to pieces, destitute of Arms, destitute of Forts, without Friends and without Allies; and he accomplished his design by the most wise Conduct imaginable, taking Possession of their Hearts beating back the Common Enemy by his Courage, engaging all *Europe* in a Joynt Alliance (which crushed all the *French* Designs)

Engaging

Engaging the *English* Interest and causing the Treaty of Peace to be concluded at *Breda*. He defended his Nation against all the pernicious Intrigues of the *French* Counsels; he by his wise Conduct restored Trade to it's former Splendor, and made it again to flourish. It is now in the highest Esteem that ever any *Common-wealth* was in. He was Umpire of the most Important Peace, that has been concluded these hundred Years past; which was made betwixt the two Crowns. These are the great disorders that the Prince of *Orange* committed in the Republic, and the truth is, they are very great disorders in respect of *France*, whose purpose is to reduce all her Neighbours into Confusion and Servitude for her own ends.

Now it is worth the knowing who this Famous Author is. He is one whom *France* hath kept in *Holland* as a Spy and as an Incendiary. He has not been idle, during his Abode there, he has not so much as omitted the most impertinent Occurrences, that never passed the Frontiers of the State before; and which were only the talk of the Mobile. Such is the application of the Words of the Prophet *Esay*, to the Birth of the Prince of *Wales*. *Before she was in pain she brought forth, before she Travelled, she was delivered of a Man Child.* See what he imputes to the Prince as a Crime; and calls it a profanation of Holy Scripture, to uphold his Pretences against the Prince of *Wales*. He also justifies King *James* from the Accusation that is brought against him in the Prince's Declaration, for having had a Design to suppress the Religion and overthrow the Laws of the Land. He thinks, in a moment, to possess the Minds of Men with a Prejudice against the Prince; as if his Expedition could not have been undertaken for the Preservation of Religion, as not being of the *English* persuasion, but a *Presbyterian*. *He is obliged* (saith he) *according to the Calvinstical Doctrine to believe, that*

all Ministers have equal Authority, that Episcopacy is an unlucky Pillar of Papal and Antichristian Tyranny. The Presbyterians *destroyed the* English *Church, banished the* Prelates, *and abolished the Liturgy during the* Common-wealth, *and behold a* Presbyterian *and an Army of* Calvinists, *who pass into* England, *to deliver the* English *Church, which they have always look'd upon as Professing a false Religion.* Upon this Subject the Author shews, what an able Man and great Divine he is, he multiplies Words and idle Reflections. We answer him in a Word, that the *English* Church never Condemned the *Presbyterians* on this side of the Sea, and never beheld their Religion as false. She has only remonstrated the Extravagancies of the *English Presbyterians*, and possibly in that, she is not much in the wrong. The *Presbyterians*, on this side the Sea, in like manner, never Condemn Episcopacy as an Appurtenance of Antichristianism. The difference in Point of Government never hindred the *English Protestants*, and those in these Parts, from being ready to afford one another mutual Assistance, as being of the same Religion. Queen *Elizabeth* helped the *Dutch* and *French Protestants*. King *James* did the same, and which is more, he sent his Divines and Bishops to the *Synod* of *Dort*, which was otherwise all composed of *Presbyterians*, that action alone is an undoubted proof of the Communion that the Bishops and Presbyterians maintained amongst themselves. If the *English* Bishops have Assisted the Presbyterians on this side the Sea, as their Brethren, when they were like to be oppressed, why may not the Presbyterians here, with very good reason, go and assist the *English Church*, which they have always look'd upon to be a true *Protestant Church*.

Again, this Author endeavours to prove first that the Late King of *England*, in his suspending the Penal Laws, had no other end but the Establishment of a perfect Tranquillity in his Kingdom, taking from his Subjects all occasion of Persecuting one another upon the account of Religion. This is the Old Song, but all those, who speak so are not in hopes to perswade others, nor are they themselves perswaded of the Truth of this allegation. They know very well, and all the World is sensible of it, that King *James* did extreamly hate the *Presbyterians*, *Independants* and *Anabaptists*, looking upon them as the Authors of his Father's death and as his own Enemies. It is very well known, that during all the time that he was Duke of *York*, he did cruelly Persecute them, to do the *English* Church a Pleasure, thinking to be so much a gainer thereby, as to do afterwards whatever he pleased. It was not then in Favour of the *Non Conformists* his Sworn Enemies, that he intended to repeal the Penal Laws; it is notoriously known, that it was never in his thoughts to take them away, but for the sake of the *Roman Catholics*, and that he included other Dissenters for no other end, but to palliate his designs. It is beyond all dispute, King *James* II. of *England* was a great Enemy of Persecution: He made his inclinations manifest, whilst he was as yet Duke of *York*; possibly it cannot be denied, but that that King had a very great Zeal for his own Religion, for this Author does him that great Honour as to avouch it. He had consequently a passionate desire to Establish it in *England*. Can this be denied? if he acknowledge it, (for he must be destitute both of common sence and honour to deny it) he must also own, that all his

Actions

Actions tended to that end, if all his Actions tended to that end with better reason, so important a one did, such as was the suspension of the Penal Laws. Can he deny it, or can any Person do it for him? It is therefore plain, that he had a design of Establishing his own Religion. He had therefore a design to destroy all others, and consequently, to ruin the *English* Church, the *Presbyterians* and the *Independants*; for it is known by the whole World, that the *Popish* Religion never looks upon her self to be Established till once she has made her Way through the Ruins of all other Religions.

Secondly, This Author endeavours to prove, that the Prince only sought a pretence against his Father-in-Law. *Besides* (saith he) *he reproaches him for having suspended the Penal Laws, in Favour of the* Roman *Catholics, and has not considered him as having also suspended them in behalf of the* Presbyterians *and other Sectaries, as if it were possible for him to have transgressed the Limits of his Power with respect to the one, and not to the other.* He calls this an unreasonable distinction, &c. All this is nothing else but a piece of affected malice and ignorance. This mighty Lawyer ought to know, that the Penal Laws were only enacted against the *Papists*. The Oaths, if there were nothing else, do sufficiently attest this. They were made against those who believe the Pope to be the Head of the Church; that there is another Jurisdiction within the Realm then that of the Kings; that there is such a thing as *Transubstantiation*, and that the Invocation of Saints is not Idolatry. There are no *Protestants* who believe these things. It is true against them, that the Penal Laws and the Oaths were made; but if the Penal

Laws

Laws, some few Years ago, were extended to the *Presbyterians*, that was done by ill designs of *James* Duke of *York*, who did sow Divisions betwixt the two Parties; and therefore the Prince ought to have taken it in good part, that he did relax them, as to the *Presbyterians*, because that is consonant to the purport and true meaning of the Penal Laws, and he ought to have taken it in ill part, that the same Favour was allowed to the *Roman Catholics*, because that is contrary to the express Decisions of the Law. All the Penal Laws were made to serve as a Bulwark, not only for the *English* Church, but for all *Protestants*, in general; and therefore all *Protestants* of all sides, set themselves against the *Declaration* of Liberty of Conscience in general, because they saw very well whither that did tend. Besides, the *Addresses*, by which this Author would prove, that the *Presbyterians* look'd upon the suspension of the Penal Laws, as an obligation that they owed to the King, were nothing else but cunning Artifices, and Suppositions for the most part, or made by three or four *Quakers*, *Independants* or *Papists*, who presented those Addresses without the consent of their Respective Bodies, in whose name they yet pretended to speak. This we know by good hands, and we have derived the Account we have had hereof, from the very Fountain; and it appeared sufficiently by the Unanimous concurrence of those Communities (on whom the said Addresses were Fathered) with the Prince of *Orange*. The Author concludes this Reflection with two considerations. The *first* is a mighty *Elogy*, on the *Roman Religion*, which he commends by reason

ſon of its Antiquity and Extent, by it's Sanctity and the Saints it has given to *England*. The other conſideration is of the Power that the Church of *England* allows the King, in Spiritual Cauſes; whence he concludes, that the Church of *England* would be very unreaſonable, if it were of the Opinion, that that Power could be reſtrained without Cauſe, *in reſpect of that, which is, of all things, moſt grateful to the World, which is, to Allow the Free Exerciſe of their Religion to thoſe of his Subjects, who, with himſelf, are of the moſt Antient Religion of all that maintain the Adoration of Jeſus Chriſt.* That is to ſay, in a Word, that if the King has Power to diſpenſe with the Penal Laws, with reſpect to New Sects, he ought, in all reaſon, to have the ſame Power, with reſpect to the Antient Religion that is profeſſed by himſelf. This Conſequence is denied. If the King of *England* has Power in Spiritual Cauſes, it is not an Arbitrary Power, is bounded by the Laws, but the Laws do not forbid a Toleration of the *Preſbyterians*, but they forbid a Toleration of the *Popiſh* Religion, becauſe that ſo Antient a Religion, and which is ſo far ſpread through the World, and is ſo holy, is a common Enemy of all other Religions, whether true or falſe. Thoſe other Religions which give, may alſo receive Toleration; but who is obliged to grant a Toleration to the *Popiſh* Religion which Tolerates none, which deſtines all thoſe to the Fire and Sword, who do not ſubmit themſelves to it.

And

The Author puts an end to this part of his Defence of King *James*, touching his Religion, by taking a review of the Church of *England*; he turns it on every ſide and finds it ſafe and ſound, without ſo much as Spot or Wrinkle. *She was the ſame under the Catholick King that ſhe was under the Proteſtant Kings.* She had her Biſhops, her Cathedral Churches, her Parochial Churches, her Eccleſiaſtical Revenues. The King built very near twenty Chappels at his own Charge. And this is that for which he makes all this Cry. Thus our Gentleman concludes, *that it is an impoſition upon the World, and a manifeſt token of want of ſenſe, to call that a Subverſion of the Religion that was eſtabliſhed by Law.* Certainly the People of *England* were very far in the wrong, that they had not patience, till King *James* brought their Religion to the ſame Iſſue, as *Lewis* did the reformed in *France*. It is true, that King *James* eſtabliſhed the Popiſh Service in all the Cities and Burroughs within the Realm, where there were Papiſts. It is true, that the Jeſuits were ſo bold as to open Schools up and down. It is true, that by this time, *London* was provided with Monks of all Orders. It is true, that the Jeſuits remained in the Court, and that Father *Peters* was the Head of the Engliſh Church, by vertue of the entire Influence that he had on the King, and the precedency that he had at the Council Board. It is true, that the principal Offices of State were taken out of the Hands of Proteſtants, and given either to Papiſts, or to thoſe who had no Religion at all. It is true, that the Earls of *Clarenden* and *Rocheſter* the King's Brothers-in-Law, loſt their Places of Truſt, for refuſing to change their Religion. It is true, that the moſt part of the Judges of the King's Bench were Papiſts. It is true, that the Juſtices of the Peace in the Country, were not a few of them, Roman Catholicks. It is true, that the Papiſts were poſſeſſed of *Magdalen* Col-

ledge in *Oxford*. It is true, that the Archbiſhoprick of *York* being vacant, was deſigned for a Jeſuit, or ſome Prieſt. It is true, that the Offices in the *Militia*, the Government of Counties, and the Lieutenantſhip of *Ireland*, the Town and Fort of *Portſmouth*, and all the places of ſtrength on the Sea-coaſts were in the hands of Papiſts. It is true, that when any one preſumed to ſpeak publickly of Religion, he was put from his Pulpit, if not from his Benefice. It is true, that when the Biſhops refuſed to read the King's Declaration of Liberty of Conſcience to Roman Catholicks, under the Name of Diſſenters, they were ſent to the Tower. But to what purpoſe is all this? they were alive ſtill, they Preached, they had Pulpits and Churches, whereas in *France* there was no ſuch thing to be ſeen: I, but there was always reaſon to believe, that King *James* who was ſo true a Friend to *Lewis* XIV, and zealouſly bent on the ſame courſes; in agreement with him, would in time, puſh on things to ſuch an iſſue, (to take effect in his own or his Succeſſours days, whom he was ſetting up) as has already fallen out in *France*. They were afraid of it, I ſay, and they had reaſon, for the Popiſh Religion is a moſt inſatiable Monſter, an implacable Enemy: If it be allowed but room for one foot, it will quickly uſurp an entire Poſſeſſion of all. It makes profeſſion of admitting no Partnerſhip, and of ſuffering no Rivals. The Engliſh had forgot this Truth, I know not how, and ſuffered a Popiſh Prince to aſcend the Throne. The Cauſe of *James* II. his Misfortunes is to be looked for in the conduct of the French King. It is he, and he only that was the Cauſe thereof. The Engliſh muſt of neceſſity have been very faſt aſleep, not to awaken at the Cries of the infinite Numbers of miſerable Creatures, who went to carry their Afflictions and their Complaints to the Ears of the Engliſh Nation, and who without

ſpeaking,

ſpeaking, did pathetically expreſs the meaning and weight of this important Advice, *Learn to have a care of Tyrants and Kings that are poſſeſſed by Jeſuits.*

The defence for King *James*, is deſtined againſt King *William* Prince of *Orange*. The Religion eſtabliſhed by Law was entire, and therefore his preſent Majeſty (as the Man reaſons) could have no juſt cauſe for paſſing into *England*. Beſides, the Author endeavours to ſtrengthen his Argument, by the meaſures His Majeſty took in *Holland* (a Country where he had ſignalized himſelf more frequently than in *England*) where he made it be blown about (as this man ſays) that his Father in Law was about to ſuſpend the Penal Laws. There are certainly Penal Laws in *Holland* againſt the Roman Catholicks, *but it is as certain*, (ſaith he) *that the wiſeſt Magiſtrates did judge, that it was the Intereſt of the Republick to ſuſpend their execution, eſpecially, in the Province of* Holland, *which is the moſt conſiderable amongſt them.* God be praiſed for it. You may now at laſt take notice of a publick confeſſion that is expreſs and in print, That the Roman Catholicks are not perſecuted in *Holland*. Thus both Mr. *Arnauld* and all the Apologiſts for the French Perſecution, who were ſo bold as to complain of the Perſecutions that their Church ſuffered in the Low Countries, are declared to be Slanderers. Note this well; for theſe Gentlemen will ſay the contrary the very next day, becauſe they always ſpeak according to their Intereſt; but here it is their Intereſt to confeſs the truth, that they may be in a capacity to conclude, that the City of *Amſterdam*, that of *Rotterdam* and that of *Harlem* had Power to ſuſpend the Penal Laws; that a King, who is a Sovereign Prince, can do as much as a particular City; That if the Dutch, without betraying their Religion, might do this, we have no reaſon to complain of a Catholick, who was willing to ſhew the

ſame gentleneſs to thoſe of his own Religion, as a Proteſtant Common-wealth does. It is neceſſary, that King *William* himſelf be concerned in the Proof. He had a very great Number of Catholicks in his Guards, and likewiſe amongſt his *Domeſtick* Servants. *It is not then an Argument of Religion* (ſaith he) *that he does charge it as a Crime, upon his Father-in-Law, that being himſelf a Catholick, he did ſuffer the Catholick Religion to be exerciſed within his Dominions.* Our Author is not ill to pleaſe, his Premiſes are falſe throughout, and his Concluſion is very bad. He ſuppoſes that the Prince of *Orange* would anſwer thus, that his Father-in-Law permitted the Exerciſe of the Roman Religion in *England*, as it is in *Holland*; this is falſe; *Mijn Heer Fagel*'s Letter was Penned to ſhew the contrary to King *James*. The Prince does agree, that ſuch Penal Laws ſhould be repealed which might endanger the Lives of the Prieſts, and might enſnare the Conſcience. He does allow, that the Papiſts be tolerated in *England*, as they are in *Holland*. He does again ſuppoſe falſly, that King *James* had granted nothing to the Engliſh Papiſts, but what the Dutch had granted to the Romiſh Religion, in their Countries. It is Impudence without Example, to affirm this. It is notoriouſly known that the toleration of Papiſts in *Holland* is not eſtabliſhed by any Law, nor by any Decree ſuſpending the Laws. It is well known, that the Papiſts have not entred into any Office of Juſtice and of the Government of the State; they are only admitted into Military Employs; but King *James* was for receiving them into all the Offices of the Kingdom, and not only for ſuſpending the Execution of the Penal Laws by a tacite Toleration of Religion, as it is in *Holland*, but by an expreſs Ceſſation of the Laws themſelves. In the third Place he does falſly ſuppoſe, that the King of *England* has the ſame Power with reſpect

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to Religion, that the States of *Holland* have in their Country: This is not ſo; the States of *Holland* are Sovereign and Abſolute in their Provinces, without limitation; for it is they who make Laws, but the King of *England* makes no Laws but with the joynt Aſſent and Authority of Parliament, and can change nothing in ſuch as concern Religion, any more than he can do in other Laws, without the Parliament. Laſtly, He is infinitely miſtaken, when he compares the Quality of the Toleration of the Popiſh Religion, that is admitted in *Holland*, to that which he would have eſtabliſhed in *England*, becauſe, in *Holland*, the Sovereign Authority is Proteſtant, and, in *England*, the Sovereign Authority was Popiſh. There is a very great difference betwixt having Popiſh Subjects and Servants, and having Popiſh Maſters. The States of *Holland* are very well content to have Popiſh Subjects, and the Prince will admit Popiſh Servants, but they would not have Maſters of that Religion. This was deſigned to be done in *England*; Their Great Maſter was a Papiſt, and that Maſter endeavoured that all others ſhould become ſo: And ſo it does not follow, from the Prince's Goodneſs, in admitting of Papiſts amongſt his Servants, that he ought to ſuffer, that his Father-in-Law ſhould commit the Offices and Places of Truſt within the Kingdom into the hands of Papiſts.

The words alſo of *Popery* and *Papiſts*, uſed in his preſent Majeſty's Declaration, are not pleaſing to our Opponent. That Man ought to have known, that thoſe Words are uſed in the *Engliſh* Laws and the Publick Records of the Kingdom, when they ſpeak of the Roman Religion and of thoſe who profeſs it; as in *France* we are called the *pretended Reformed*, in the Edicts and Public Ordinances; this Name is no more honourable for us than that of Papiſts for them who call themſelves Catholicks.

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But he likewiſe takes exception at this Expreſſion, *To introduce Popery into three Kingdoms.* On which he ſpends a great Article, to prove, that nothing can be worſe expreſs'd; that the buſineſs is not about introducing the Catholick Religion into three Kingdoms, where it always was, and where it is ſtill. And here he falls on Controverſie, to prove, that the Roman Religion is the Ancient Religion, that ours is an Innovation, that is, without Miſſion and without Miracles. Muſt he not be very deſtitute of Judgment, to ſhew himſelf ſo mightily pedantick, on a Subject that is purely politick? Is it not hereby very manifeſt, that he loves to leave the Point, and take occaſion of one Word, upon which he may exerciſe his talent, by making thereupon a common-place? To anſwer in good earneſt Reflections that are ſo impertinent, would argue one to be Maſter of as little ſenſe as he is who makes them.

The Grievances of the Prince and of the *Engliſh*, which they owed to *James* II. had not only a reſpect to the Violation of the Laws of the Land, but to the Subverſion of Religion. Yet our Author has ſo much inſiſted on the point, and ſpent ſo much breath on the head of Religion, in ſuch a declamatory method, and with ſuch vigorous efforts, that he has left very little more to ſay in the juſtification of his Hero, as to Affairs of State; and therefore he has but one word concerning it, and only touches upon one of the Articles that the Prince has expreſſed in his Declaration, and that is, that the Liberty that King *James* gave of placing Popiſh Judges on the Bench, reduced the Eſtates and Fortunes of the Subjects to an uncertainty that was extremely irkſom, becauſe the Sentences pronounced by the Judges, who were not legal, are reputed to be null and void, tho' they were never ſo juſt. Thus thoſe who loſe the Suit, ſeeing themſelves lye under

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the ſentence of incompetent Judges, will be ſure not to let ſlip the firſt opportunity that ſhall preſent it ſelf for their relief againſt that Judgment, which would bring the Eſtates and Fortunes of private perſons into an eternal uncertainty. In oppoſition to this, our Author pretends to plead; endeavouring to make it appear, that tho' the King ſhould make a Judge illegally, the Judge ſhould nevertheleſs have a legal authority to give judgment, and that the Sentence that is pronounced by him is without all queſtion valid and binding; for confirmation of which, he cites the Law *Barbarius Philippus*, by which it appeared, that a Slave having obtained the Pretorſhip by ſurprize, it was judged, that his Determinations were not to be queſtioned. It belongs to the *Engliſh* properly to make anſwer to this. The Law *Barbarius Philippus* is a Rule of Prudence, which neither amounts to a Natural Right nor a Neceſſary Law. Naturally, Acts done by a Subject who is incapable of bearing certain Characters, are invalid. All the Ordinances given by a Tyrant and Uſurper are null and void, as ſoon as ever the Tyrant is put from the Helm. If a Turk ſhould uſurp the Papal Chair, or turn Prieſt, all the Oaths that ſhould be adminiſtred by him would be manifeſtly void. In like manner, all the Sentences given by one who is incapable of being a Judge, and whom the Law barrs from ſitting on the Bench, are naturally of no force. If the Sovereign, in conſideration of the conſequence, and to avoid trouble, is pleaſed to continue them, it is in his power ſo to do, and they ſhall bind; but it is abſolutely neceſſary, that the pleaſure of the Sovereign intervene, in this caſe, for giving force to ſuch Judgments. The Law *Barbarius* makes this eaſily appear: If the *Engliſh* had any Law, that could give a validity to Judgments and Decrees of a Judge, tho' he were made ſo contrary to the Laws; it is

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true, that the Sentences given by Popiſh Judges might remain in force: but it is ſo far from being ſo, that on the contrary, it is manifeſtly true, the *Engliſh* have Laws, according to which every Sentence paſt by Judges appointed againſt Law, ought to be reviſed. We are not to ſpend all our thoughts on theſe ſmaller matters, and neglect ſo many Grievances and Complaints of the Nations, againſt the Government of *James* II. Is it nothing, for example, that he uſurped a power of diſpenſing with the Laws? Is it nothing, that he made himſelf an Abſolute Sovereign, and exerciſed Arbitrary Power? Of what uſe are the Laws, if it be in the Prince's power to ſuſpend them, by hindring their execution whenever he pleaſes, and acting directly contrary to what the Laws ordain? If it were thus, I would rather now chuſe to live at *Paris*, or *Conſtantinople*, than at *London*, and be ſubject to *Lewis* XIV, or *Mahomet*, than to the Government of a King of *England*. The Authority of the Judges of the *Kings-Bench*, who were generally of opinion, that the Diſpenſing Power was annexed to the Crown, is not ſufficient. For it is well known who thoſe Judges were, that moſt of them were Papiſts, and by ſome means or other, thoſe that were not, were brought over to joyn with the reſt. Can it be thought, that a few ill Men, who betrayed their Country, and ſold their Liberties, ſhould be the Sovereign Diſpoſers of the Intereſt of ſuch a Vaſt Number of People? Is it nothing, that the King of *England*, prevailing over the weakneſs of the Kingdom of *Scotland*, had a conſiderable ſucceſs, in the deſign of making himſelf Abſolute Sovereign, having in his Declarations uſed a Style that is more Deſpotick than that of the Grand Seignior, affecting to inſert therein, almoſt in every Period, the Terms, *(We Will, We Command,)* of *(Full Power,)* of *(Abſolute Power?)* Have we not ſeen this with our Eyes? Is it nothing,

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that all the Charters and Priviledges were taken from the *Engliſh* Cities and Corporations, and particularly from the City of *London*, by horrible Violences, and unjuſt Procedures, to the end that the King might be in a capacity to fill up the vacancies of Offices and Places of Truſt, with Court-Slaves, and Enemies of the Proteſtant Religion? Is it nothing, that the Biſhops, who are Peers of the Realm, were impriſoned, againſt all ſort of Law, only becauſe they were ſo bold as to make a moſt humble Addreſs to the King, by way of Remonſtrance, againſt his Ordinance? Where are there any Monarchical States, in which it is not permitted to make ſuch Remonſtrances to their Sovereign? Is it nothing to threaten all the Judges of the Kingdom, with the loſs of their Places, and actually to deprive them thereof, upon their not conſenting to repeal a fundamental Law of the Land? Is it nothing to deprive the Lords and the Prime Officers of State of their reſpective Places of Truſt, becauſe they refuſed to give their conſent to the thing? Is this any thing elſe but to ſhed the Blood of the whole Kingdom by Apoſtate Judges and Slaves to the Court, as the Prince complains in his Declaration? Is it nothing to have obſtructed the free Elections of Members to ſerve in Parliament, by depriving them of all manner of Liberty, and making them to depend on the Court, by ſo many Cabals, ſo many Violences and Injuſtices? All theſe Articles deſerve to be conſidered ſomewhat more than that of the Invalidity of Judgments given by Popiſh Judges. It muſt needs be, that in all theſe Points, this great Advocate, who is ſo profuſe of Words and Reflections, found nothing to ſay, in favour of his Hero, and againſt the Prince. For he that ſpeaks ſo much elſewhere, would not otherwiſe have been ſilent in this matter. After this, take his word for it, and believe him when he tells you, that, *if any thing*

deserves reprehension in the King's Conduct, it was so inconsiderable, that Posterity will be astonished, that there are Christians found, in these Ages, who are so barbarous, as upon that occasion, to give so ill treatment to so good a King, whom all Histories will own to have possessed very Royal Qualities. And in the sequel, he attributes a *Great Heart* and a *Great Soul* to him. This Author differs very much from himself, or from one of his Friends, who writ the Letter of *M. to M. upon the Affairs of the Times*; for instead of ascribing to him Royal Qualities therein, whil'st they manifest their discontent and murmuring, they treat him as a Man who in his conduct was destitute both of Sense and Prudence, and as one, who has done just so much as was necessary to destroy himself. That Great Prince seemed to have neither Heart nor Head, in all that Affair. We know well enough what is believed of him, and what has been said of him, in *Paris*, since they have enjoyed his presence. It is certain, that so many as have known him, whether Friends or Enemies, do all agree, that instead of Royal Qualities, he was endowed with an Extreme Fierceness, with a very *little Spirit*, and a Heart in a degree below mediocrity. But if he were the most considerable Person in the World, it is very certain, that he abused his power, and this is enough to justifie the *English* Nation. If he had had no other Quality, but that of a declared Papist, it were enough to make him incapable to Reign in *England*. For it is unspeakable folly to alledge, that a Popish Prince can be King of *England*, a Kingdom that is altogether Protestant, and in which, according to the most impartial calculation, those Papists who live there, are nothing in comparison. The *English* Nation have *abdicated this Error as well as the powerful Cause of it.* It was not possible for her to be kept in it for any long time. There were in *France* a Million

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of Proteſtants, and that party was in a condition of making head againſt the other, when it was declared to *Henry* IV. that the King of *France* muſt of neceſſity be a Catholick.

From the ſame infected Source do ſpring two great Articles, to prove, that *the Free* Parliament, about which the Prince made ſo great a Noiſe in his Declaration, and which was the great Hinge of the Motions of the Kingdom, is as great a Chimera, as a Mountain without a Valley, conſidering the condition into which the Prince had reduced the Nation by his Invaſion. All this effuſion of Words may be reduced to two Arguments: The firſt, That to make a Parliament free, the King muſt of neceſſity, have at leaſt, as great Liberty as the Members of Parliament, that he may be in a capacity to propoſe to, and demand of them whatever he pleaſes. This Article may be very well queſtioned, for the Definition of a Parliament does not conſiſt in a liberty that the King has to demand and to propoſe. He has always enough, and oftentimes he loſes a great deal. The nature of a free Parliament lies in this, that the Members thereof have been freely elected by the Counties, Cities and Burroughs, and where the ſaid Members may ſpeak their Opinions, even in oppoſition to the King's pleaſure, without danger. It was a long time ſince there were ſuch Parliaments in *England*. For it is known, in what manner thoſe were treated, who durſt oppoſe the King's Will; But let us ſuppoſe what he ſays, that the nature of a free Parliament does require, that the King have a perfect Liberty, as aforeſaid. Who hindred this Liberty? If *James* II. upon the Prince's arrival in *Exeter*, had, of his own accord, given his conſent to the calling of a free Parliament, there might have been ſufficient aſſurance given, as of a thing moſt certain, that he might have had all manner of free-

dom, to propoſe, to ſpeak and to demand of the Parliament, whatever he pleaſed; Who would have barr'd him from this? He had his Guards, he had his Army, conſiſting of about 40000 Men, againſt ten or twelve thouſand, whom the Prince had taken with him. It is certain, that the Army would have proved faithful to him, and not one perſon would have joyned with the Prince, againſt him, if, at that inſtant, the King had called a free Parliament: But God, who intended to Ruine him, did leave him to be blinded and made obſtinate, by Popiſh Counſels, ſo as not to conſent to the ſitting of a free Parliament. The Papiſts had reaſon to give him ſuch Counſel; but the King was very much in the wrong to take it: The Papiſts had reaſon; for a free Parliament had ruined them, as it did the King in the iſſue, and reduced them to a worſe condition than they were then in; but the King had no reaſon to follow that counſel; for it is not to be doubted, but that it was better for him, to Reign under the Reſtraint of the Laws, which hindred the Eſtabliſhment of his Religion, than not to Reign at all. That which we alledge, *viz.* That the King had nothing to fear, as to his Perſon and Dignity, if he had called a free Parliament at the firſt, is not a bare conjecture. There is no *Engliſh* Man but ſays it, and is ready to depoſe it upon Oath. And, in my opinion, every one of them ought to know what he thinks; but that which perverted the Army and provoked the People, is, that fierceneſs with which the King rejected the Requeſt which was preſented to him, at *London*, at that time, by Fifteen or Twenty Lords, as well Spiritual as Temporal, and which was afterwards back'd with a more conſiderable number. Then it was ſeen, that the Religion, Laws and Liberty of the Kingdom lay at ſtake, and that if the King ſhould get the better of the Prince, they were to expect

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the laſt extremity of Rigour. And this made the face of things to change in a moment, and did the Prince's buſineſs, without effuſion of Blood. It is true, that at laſt, the King (at a pinch) conſented to the Calling of a Parliament, but it was then too late; and they knew very well, that that was only to gain time; yet tho' as late as it was, it is yet true, That if the King had ſtayed, his Enemies could never have done any thing againſt him; the Parliament had taken his part. This is ſo clear by the manner of the carriage of many of the Members of the Convention, that he muſt be blind who cannot ſee it, or be very hard of belief, not to acknowledge it. *As for the King's Friends, they would have had no liberty of ſpeech*, (ſaith my Author) how dare he ſay ſo, ſeeing that in the Convention, the King having left the Kingdom, and the Prince of *Orange* being in the poſſeſſion of his Army, and the Houſe of Commons declaring againſt *James* II. yet even then his Friends durſt ſpeak for him; It was propoſed in a full Aſſembly, to call him back. Many Lords Spiritual and Temporal proteſted againſt the Vacancy of the Throne, and with ſo little danger and diſgrace, that ſome of them were afterwards made Members of the Privy Council. What could not the Friends of *James* II. have ſaid, if Himſelf had been preſent? It is paſt all doubt, that they had carried it for him; or kept the Affairs of State in a moſt equal Ballance. If the Prince had had any deſign to do violence to the Members of Parliament, would not the whole Nation and all the Forces thereunto belonging, have joyned together to oppoſe him, as a treacherous perſon, who came to deſtroy their Liberty, after having ſo ſolemnly declared, He would Maintain it? Could the Prince, with his 10 or 12000 Foreigners have made one day's reſiſtance? It is therefore certain, that neither the King nor his Friends had any reaſon to be afraid, in that caſe.

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dom, to propoſe, to ſpeak and to demand of the Parliament, whatever he pleaſed; Who would have barr'd him from this? He had his Guards, he had his Army, conſiſting of about 40000 Men, againſt ten or twelve thouſand, whom the Prince had taken with him. It is certain, that the Army would have proved faithful to him, and not one perſon would have joyned with the Prince, againſt him, if, at that inſtant, the King had called a free Parliament: But God, who intended to Ruine him, did leave him to be blinded and made obſtinate, by Popiſh Counſels, ſo as not to conſent to the ſitting of a free Parliament. The Papiſts had reaſon to give him ſuch Counſel; but the King was very much in the wrong to take it: The Papiſts had reaſon; for a free Parliament had ruined them, as it did the King in the iſſue, and reduced them to a worſe condition than they were then in; but the King had no reaſon to follow that counſel; for it is not to be doubted, but that it was better for him, to Reign under the Reſtraint of the Laws, which hindred the Eſtabliſhment of his Religion, than not to Reign at all. That which we alledge, *viz.* That the King had nothing to fear, as to his Perſon and Dignity, if he had called a free Parliament at the firſt, is not a bare conjecture. There is no *Engliſh* Man but ſays it, and is ready to depoſe it upon Oath. And, in my opinion, every one of them ought to know what he thinks; but that which perverted the Army and provoked the People, is, that fierceneſs with which the King rejected the Requeſt which was preſented to him, at *London*, at that time, by Fifteen or Twenty Lords, as well Spiritual as Temporal, and which was afterwards back'd with a more conſiderable number. Then it was ſeen, that the Religion, Laws and Liberty of the Kingdom lay at ſtake, and that if the King ſhould get the better of the Prince, they were to expect

the last extremity of Rigour. And this made the face of things to change in a moment, and did the Prince's busines, without effusion of Blood. It is true, that at last, the King (at a pinch) consented to the Calling of a Parliament, but it was then too late; and they knew very well, that that was only to gain time; yet tho' as late as it was, it is yet true, That if the King had stayed, his Enemies could never have done any thing against him; the Parliament had taken his part. This is so clear by the manner of the carriage of many of the Members of the Convention, that he must be blind who cannot see it, or be very hard of belief, not to acknowledge it. *As for the King's Friends, they would have had no liberty of speech,* (saith my Author) how dare he say so, seeing that in the Convention, the King having left the Kingdom, and the Prince of *Orange* being in the possession of his Army, and the House of Commons declaring against *James* II. yet even then his Friends durst speak for him; It was proposed in a full Assembly, to call him back. Many Lords Spiritual and Temporal protested against the Vacancy of the Throne, and with so little danger and disgrace, that some of them were afterwards made Members of the Privy Council. What could not the Friends of *James* II. have said, if Himself had been present? It is past all doubt, that they had carried it for him; or kept the Affairs of State in a most equal Ballance. If the Prince had had any design to do violence to the Members of Parliament, would not the whole Nation and all the Forces thereunto belonging, have joyned together to oppose him, as a treacherous person, who came to destroy their Liberty, after having so solemnly declared, He would Maintain it? Could the Prince, with his 10 or 12000 Foreigners have made one day's resistance? It is therefore certain, that neither the King nor his Friends had any reason to be afraid, in that case.

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The other Argument, by which this Man endeavours to prove, that the pretence of a free Parliament is really a *Chimera*, is, becauſe the Parliament could not make Laws, without the King's conſent. And if it be granted, that this pretended free Parliament had met, the King would have oppoſed all their Reſolutions; He would have refuſed to paſs the Bills. And the Parliament could never have done any thing, at leaſt could not but by force. Upon which account, it would not have been a free Parliament, ſeeing the King could not have his Liberty. It may alſo be (ſaith our pious Author) *that the Hand of God, which is not ſhortened, was ſo gracious to that generous Prince, as to make him hearken to their Threats, with the ſame Firmneſs of Reſolution, with which St.* Lewis *heard the Saracens, whoſe Priſoner he was, when a hundred drawn Swords ready to diſpatch him, could not ſhake him from his ſtedfaſtneſs, and oblige him to take an Oath, the thoughts of which were more terrible to him.* What is to be done on ſuch an occaſion? Behold, this pretended free Parliament is arreſted all on a ſudden; and all the fair fruits that were expected from it, become abortive. The Engliſh ought to anſwer this. They know their own Laws, and we do not; but according to the Light of good Senſe and the Laws of Nature, we may make him Anſwer, by two Things, that are very weighty. The *firſt* is, that we ought to diſtinguiſh betwixt thoſe Laws that are already made, and thoſe Laws that are only a making: That the Conſent of the King of *England* is not neceſſary for the Preſervation of thoſe Laws that are made. But there were Laws requiring the Excluſion of all Papiſts from Offices and Places of Truſt, as well Military as Judiciary and Civil. There were Laws that prohibited, upon the Pain of Death, the Prieſts, and eſpecially the Monks, coming into the Kingdom. There were Laws ſtanding, that required the demoliſhing of the

Romiſh

Romiſh Chappels, and hindring all Publick Exerciſe of the Popiſh Religion. There were Laws that declared every Perſon of the Realm guilty of High-Treaſon, who ſhould keep correſpondence with the Court of *Rome*, and who ſhould hide Prieſts and Monks. There were Laws enough for the Security of the Proteſtant Religion. The Parliament had nothing to do, but to put thoſe Laws into ſtrict Execution The King's conſent was not neceſſary, for the enacting of new Laws for that purpoſe. But ſeeing he has the executive Power of the Laws in his hands, what is to be done, if the King will not put thoſe Laws in execution? Then and in that Caſe, it is evident that the Parliament might lawfully appoint ſome Perſons who ſhould execute thoſe Laws; for otherwiſe, for what end are Laws made, if it be always in the Power of one individual Perſon to hinder their Execution? It muſt be ſuppoſed, that thoſe who made the Laws, were no Fools; but certainly they had not been wiſe, if they had reſerved no Power to themſelves, for the Execution of the Laws, whenſoever the King ſhould refuſe ſo to do. It is not then neceſſary, that there ſhould be new Laws to bear down Popery, which ſhewed her ſelf bare faced. Neither were there any new Laws neceſſary to oppoſe the King, and to declare him incapable of the Government. For all the Laws, which before that Time, had been made againſt Popery, make it manifeſt, with great Force and Neceſſity, that a King of *England* muſt be a Proteſtant, that without doing any Violence to the Law, they might declare to *James* II. that they could no otherwiſe conſider him, but as a private Perſon.

But again, there is no Law expreſſed in ſo general and ſo preciſe terms, but admits of an Exception of Caſes of Neceſſity: And according to this Rule, we are to underſtand the Laws of *England*, That the Parliament cannot make

make a Law without the King. Let us ſuppoſe, that in a Kingdom, ſuch as *England* is, where the Eſtates have reſerved to themſelves one Part of the Sovereign Power, a King goes about to alienate all, or any Part of the Realm, to bring in a forreign Power, to abrogate the Ancient, to revoke all the Priviledges of the People, to harraſs his Subjects with an Army, to cauſe to Murther all thoſe who comply not with his Pleaſure, or all thoſe whom he pleaſes ſo to treat: Will any one ſay, that the Eſtates, or the Parliaments, who are the Truſtees, Guarrantees and Protectors of the Liberties of the People, have not a Power according to Law, to iſſue forth ſuch Orders, and to take ſuch Meaſures as may hinder the Violences committed by that Prince? and that for this Reaſon: The Parliament can do nothing, without the King's conſent; and therefore cannot oppoſe the Violences done by him, for the King will never conſent to it; I maintain, that he that would argue thus, has utterly loſt his Wits. In vain have Parliaments reſerved to themſelves the Legiſlative Power, if they had no Authority to exerciſe it. In vain have they preſerved their Priviledges, if they had no Power for that Purpoſe. The Supream Law does always interpret all other Laws, and make exceptions therein; And that Law is, *The Safety and Preſervation of the People*; according to which Law, we ought to explain or limit that Law which ſays, The Parliament can do nothing without the King's conſent. When the King and the People are oppoſite, the Parliament is Judge; But a Judge does not ſtand in need of the Conſent of either of the Parties to give force to the Sentence that is pronounced. When the Parliament and the King are agreed, for the Preſervation of Religion and of the Society, in that Caſe alone it is, that one can do nothing without the other. To make this Truth manifeſt, we need only invert the Poſition, and

ſay,

ſay, the King can do nothing without the Parliament; does it therefore follow, that if a Parliament is ſo head-ſtrong as to render all the Laws of no effect, and to ruine the Nation, a King of *England* may not lawfully oppoſe them, and bring the Parliament within its due limits? He may do it without all doubt; in like manner, a Parliament may lawfully provide for the Security of the Nation, contrary to the King's Pleaſure.

My Author goes back to the Prince's Declaration, alledging it to be filled with ſanguinary Orders. And what are thoſe ſanguinary Orders? They are ſuch Clauſes of the Prince's Declaration, which appeared to him to carry the greateſt force in them. In one place, he calls *thoſe who have betrayed their Religion, and ſubverted the Laws of their Country, Execrable Offenders, who have juſtly deſerved Death.* In another place, *He declares, that all Papiſts who ſhall be found with Arms in their Hands, or concealed in their Houſes, about their Perſons, or otherwiſe; or who ſhall be in any Civil or Military Employment under any Pretence whatſoever, ſhall receive no Quarter from his Army, but be treated as High-way Men, and* Banditti *by his Souldiers.* In a third place, the Prince does ſay, *That they who ſhall take Arms under any Popiſh Officer, and march under his Command, ſhall be conſidered as Complices in their Crimes, and Enemies to the Laws, and to their Country.* And laſtly, *William* of *Naſſaw* ſaith elſewhere, *That thoſe Magiſtrates, and other Perſons who ſhall refuſe to aſſiſt him, and in Obedience to the Laws, to perform ſtrictly whatever he does require of them,* &c. *ſhall be looked upon as the Greateſt Offenders, and the moſt infamous of all Men, as Traytors to their Reli-*

gion, to their Laws and to their Country, and that he will not fail to treat them accordingly.

The Truth is, we cannot tell, if this Man is yet in his right Wits, or rather, if he is not one of those Bedlams who are tied, to prevent the Effects of their Rage. Miserable Soul! Are these the Marks, by which the Cruelty or Clemency of Princes is to be judged? Are they not rather Innocent Stratagems, by which they strike Terror, that no ill may ensue? Is not preventing of Resistance a proper means to hinder the Effusion of Blood? Is there any Necessity, that all such Threatnings should be accomplished? How many Commanders and Generals have threatned the Cities which they besieged, that they would abandon them to the Fury of the Souldiers, if they would not surrender; to which nevertheless they afterwards proposed favourable Conditions for a Treaty? Let us trace the Footsteps of this Prince; Are they marked with Blood? What Persons has he put to death? Is there any Man who has lost so much as a Nail of his Finger? We know, that the Papists that are in *London*, and particularly the French talk with an unparallell'd Insolence. The Parliament knows it; the King is informed of it, and hinders the Severities of Justice from taking hold of the Offenders. The Ambassadors of the Emperor and of the King of *Spain* see it; they acknowledge it, they declare to His Majesty the grateful Sense they have of his Clemency, and they inform their Masters of it. But, (it may be said) the Prince ought not to have denounced those terrible Menaces: If it were so that he ought not to have uttered those Threats, it would not have been the Effect of his Cruelty. It is in Actions, and not in

Words

Words that Men look for Blood and Cruelty. Beſides that, the Prince had good reaſon to ſpeak as he did, if he had juſt cauſe to do what he did. If he was in the wrong upon the matter, he was to be blamed in every Circumſtance; but if he was juſtifiable in the main, he was juſtifiable in the whole Affair. For theſe are the ordinary Meaſures taken by Conquerors and Generals, in juſt Wars. They utter Threats, they impreſs Fear, and ſtrike with Terror; they likewiſe chaſtiſe thoſe who yield not themſelves upon ſuch Manifeſto's. Thoſe Traytors, who, in favor to the King, had betrayed their Country, Religion and Laws, deſerved to be called *Execrable* by the Prince, and deſerved all the Evils with which he threatned them, yet without any deſign of their Accompliſhment, as it appeared by the Event. He commanded the Papiſts upon Pain of Death, to lay down their Arms. That had been good, if after he had declared War againſt Popery, upon his entring the Kingdom, he had ſuffered the Papiſts to meet together, and form a Body againſt him. He declares, that it was neither ſtrictly the Perſons of Papiſts, nay, nor their Religion that he had in his view, but that he was reſolved to oppoſe their Attempts by which they endeavoured to deſtroy the Religion eſtabliſhed by Law. Muſt he not then have been permitted to deprive them of their Arms at leaſt, ſeeing he left them their Life, Property and Liberty of Conſcience? The Man complains loudly, that the Prince, in his Declaration, founds his Order for the Papiſts laying down their Arms, upon their Meeting *about* London *and* Weſtminſter, *with a barbarous Deſign of making ſome attempt upon the ſaid Cities, either by Fire,*

or a Maſſacre, or by both together. He muſt certainly be very much in the wrong, who ſuſpects Papiſts and Popery of ſuch Attempts; they are very little acquainted with them. St. *Bartholomew*'s Maſſacre, and many others committed in *France:* The Murders a hundred times attempted upon the perſon of Queen *Elizabeth*, and committed upon thoſe of *Henry* the Third and *Henry* the Fourth: The Aſſaſſination of *William* Prince of *Orange:* The Gunpowder Plot for blowing up the Two Houſes of Parliament in the beginning of the Reign of *James* the Firſt: The Burning of *London:* The Aſſaſſination of Juſtice *Godfrey:* The Death of the Earl of *Eſſex* by a Raſour; And that of King *Charles* the Second by Poyſon, with a Hundred other Enterprizes of this nature, make it appear, that we commit an outragious violence againſt Popery, if we believe, that ſhe is capable of inſpiring the blackeſt Deſigns.

Now, by this time, the Man who has oppoſed the current of this preſent Narrative, thus far begins to vomit torrents of Choler, and accumulates Injuries upon Outrages.

The Wretch is a Monſtrous Exception out of every Rule, and particularly, out of this One, That Men without Judgment are ordinarily endowed with a good Memory; He talks like a Mad-man, without Judgment, and alſo without Memory. He has forgot where, and the perſon for whom he ſpeaks. He ſpeaks in *France*, and he ſpeaks for *James* the Second. It is a mark of great judgment to look for Cruelty out of *France*, and to accuſe a Foreign Prince thereof, whil'ſt he lives under the moſt cruel Government that has been in Europe for theſe many Ages. A Government under

under which a Thouſand Cruelties have been committed upon the Proteſtants to make them abjure their Religion. They abandoned them, their Honor and their Life, to the Inſolence of the Soldiers. They tormented them by night and day; they burnt, they rack'd, they tortured them. The reſolutions of many were ſhaken by the cruel torments that were uſed. They maſſacred, and burnt and tore many in pieces alive. They left infinite numbers of People to periſh in frightful Priſons, and in unſpeakable Miſeries. They ſnatch'd the Children from their Mothers, the Husbands from their Wives, the Wives from their Husbands, Friends from Friends, to ſend them away to periſh in the *American* Iſlands, in a direful Exile, and horrible Miſeries. When King *William* ſhall have done ſo much againſt the Engliſh Catholicks, we will agree that they abdicate the Notion of his Royal Clemency. A Government moreover of whoſe Cruelty Foreign Nations have been ſenſible, which has not ſpared either the Honor, the Poſſeſſions or the Lives of their Allies and Neighbours, which has reduced into Aſhes the moſt Beautiful Cities of *Flanders* and *Italy*, and which carries Horror and Deſolation whitherſoever ſhe carries her Arms. Theſe are the Men who accuſe our Princes of Severity. Get you gone then, you Infamous Man! Go, and read Lectures of Clemency to your own Maſters, before you charge ours with Cruelty. Take notice alſo for whom it is that you ſpeak. You ſpeak for a Prince who alone has ſpilt more Blood, by the hand of the Executioner, than Twenty of his Anceſtors have done together. After the defeat of the Duke of *Monmouth*, he ſent a Monſter of Injuſtice and Cruelty into the Weſt of *England*. He cauſed to Hang and Quarter

more

more than two thousand persons in those Counties. An Example of horrible Cruelty, and which possibly cannot be parallel'd in History. In the most Criminal Rebellions, the Heads are punished, and the Multitude is pardoned. But he was for cutting off both Leaders and People, and burying them under the same ruins. You speak for a Prince who is suspected to have his hands stained with his Brother's Blood, and to have dipt them in that of the Earl of *Essex*. You ought to have let these Ideas of Horror sleep, and engage those who wish him well, not to awaken them, and expose them to the view of *England*.

This Infamous Libeller acts the Prophet too, and has found by an Astrological Scheme of his own, that the Prosperity of His Majesty of King *William* will not last long; but the Event without doubt will give this Prophet the Lie; God, by the continuance of his Favours and Blessings, will justifie the Conduct of His Anointed, and of His Servant, and make Him Victorious, in spite of all the Efforts of Calumny, and the Machinations of his Enemies.

FINIS.